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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

The Security Council of the U.N. has not succeeded in lifting the black fog of fear which is affecting everybody. "We have no security," people cry in every part of the globe. Is there not in the minds and hearts of men and women a delusion connected with the Third World War and its consequent wholesale destruction? Modern science in particular and modern knowledge in general are guilty in their sinful use of knowledge—not only now since some of the secrets of atomic energy have been discovered but even before this happened.

Ever since scientists perceived the world of Energy and the forces underlying and interpenetrating that of matter in the last decade of the last century, they have speeded up the growth of applied science. Scientists then were not humble enough to value the implications of their own discoveries. The discovery of the X-ray by Röntgen, of the radioactivity of uranium by Becquerel, G. Marconi's first practical harnessing of electro-magnetic waves for sound transmission, Sir J. J. Thomson's contribution to electronic theory, the discovery of radium by the Curies—all these occurred in quick succession between 1895 and 1898. These new and "accidental" discoveries proved how ignorant and blind and mistaken they were only a decade previously; this was not acknowledged, not even noticed. Modern knowledge has yet to discover the *Astras* of the ancient science; they were the weapons of forces which ultimately destroyed the "fabled" Atlanteans or *Rakshasas* who used them for selfish purposes.

Short-sighted people blindly accepted all the assertions of physicists and chemists, biologists and psychologists; many transferred their blind allegiance from religion to science. Millions even today try to carry water on both shoulders by believing in an anthropomorphic god *and* in atomic energy.

Can the Security Council give full and final security to every man?

Can science, materialistic in its motives and mechanistic in its methods, confer health, wealth and happiness upon all the nations of the world? The answer is obviously in the negative.

Mass production and consumption of luxury goods cannot banish fear from the brains and blood of people. Even an International State will not usher in an era of peace, plenty and prosperity founded on money and on the satiety of sense-indulgence. All these are means to a single end—inner contentment and tranquillity. Often unknown to themselves, all are groping in quest of that tranquillity which enlightens and invigorates and enables a person to live happily within himself and in a state of self-respect.

Each man, each woman has the right to inner tranquillity; each feels it, each needs it. Their churches and synagogues, their *mandirs* and *masjids*, have not taught people this Divine Right of the Soul. This was proclaimed by every Prophet; the priest, in East and West alike, perverted the teaching by inculcating in some form the doctrines of vicarious atonement and apostolic succession.

Dreadful things envelop every mind, every soul, and as year follows year their number is increasing, their grossness is thickening. Exaggeration? We think not. Let each person sit down in the silent company of his own mind-soul and inquire if the lures and temptations of the senses, the prides and ambitions of the mind, the machinations of the emotions and the passions, are not the real root cause of his feeling and fear of insecurity. How many of us, face to face with these failings and falterings of the past, can say, "These have not clouded the serenity of my soul"? How then can man earn the right to tranquillity even when his house is falling? Can he have the conviction that Justice is being done to him, as his very heaven falls, and that real serenity is due to it because that Justice is Divine Mercy? Man must learn this; feel this. This is serenity; this is salvation. Can man secure it?

The ancient scientists knew more about the universe of Energy and of forces. Some of them—by no means all (for there were dark, selfish ones among the knowers and the researchers then as now)—followed the Intuitive Wisdom. Such saw that there was the moral aspect to Divine Law: that, if the mango fruit, and no other, grew out of the mango seed on the plane of matter, so also love and chastity and truth and benevolence grew out of their own kind on the moral plane, and that hatred begets hatred, and never anything else.

The Sages were those scientists who followed the Intuitive Wisdom, recognizing the universe of moral forces interpenetrating the universe of material forces. The Christs, the Buddhas, the Rishis, ever taught that man was reaping what he sowed

—corn and maize, but also weeds and poisons; that man would win security and tranquillity by right labour —rooting out weeds and poisonous shrubs and planting in their place wholesome seeds which yield sweet nourishment. But to do so man must know the springs of *tanha* from which gush forth the waters of woe; he must learn to endure the evil he himself brought forth in ignorance, or in false knowledge, or in obstinate pride, and transmute these dark ills to brightness by right knowledge. Purged of lie and hate, envy and conceit, he must build in his mind and heart truth and love. Once a Master said, "Truth and Love —*Sat* and *Prem*. *Sat* will bring you the vision and the help of your own soul; *Prem*, Love, will reveal the Beauty and the Light of all souls."

Our birthright to tranquillity will be gained when we discharge our debts to the Law of Duty. Our daily acts reveal the nature of our true inner religion; it expresses itself in our words and deeds which point to our feelings, thoughts and beliefs. But how many will agree that the religion of every person is not necessarily the religion he inherits at birth? We have to learn about our personal religion of daily living and we have to learn to live out the Religion of Duty with deliberation and heedfulness. That which is necessary for man to do, by his Will, Faith and Thought, must become his true religion. By his Will man acts, by his Faith man loves, by his Thought man plans. These three are born of Divine Wisdom. Man is man because of this inherent divinity; without it he is a beast of burden and must remain so for years and ages.

In a few days the anniversaries of two mighty Indian Masters will be celebrated—of Shankara and of the Buddha. Both were mighty metaphysicians but also practical moralists and so were true benefactors; and not only 2600 years ago. Their Wisdom is a Living Wisdom. Both taught that Divine Law operates not only in the world of matter but also and primarily in that of morals. The material universe is a universe of effect; the moral universe is causal.

In the midst of fear and insecurity we must learn from the knowledge of the Fearless and the Self-sufficient. Let our

> Eyes look out across the dusk,
> Royal eyes amazed with woe,
> Dark with forests, blanched with snow,
> Bright with magic thrown afar
> By the beckoning Northern Star.

SHRAVAKA

ATTITUDES IN AFRICA

[We are very glad to publish this poignant article by **Mr. Reginald Reynolds,** well-known pacifist and author of *White Sahibs in India.* The African colour problem, depressingly difficult as it is, concerns us all and must be approached with courage and sympathy. The canker of egotism manifests as the sin of separateness in myriad ways and subtle forms; racial prejudice is only one of its crudest and most ridiculous expressions. Nobody can be taught to cast off his offensive or defensive attitudes unless he learns to cleanse himself daily with the aid of an honesty that cannot be cheated, a humility that cannot be intimidated and a compassion that transcends every barrier.—ED.]

In 1953 I spent six months in making an overland journey from Cairo to Cape Town. As my interests were primarily human I had decided that all methods of transport were "valid" except flying. From the Turkish steamer on which I arrived at Alexandria (travelling steerage from Naples) to the Union Castle liner on which I returned—Tourist Class—from South Africa, my means of travel ensured that I met and conversed with all sorts of very ordinary people.

"You must meet the unimportant people," said my hostess at Kampala. "It is very important to meet the unimportant people." By and large I think that I kept that rule throughout my journey. When I had written its records in book form[1] and came to index those names which I had mentioned I was surprised myself at the relatively small number which could be described as "well-known." There were also hundreds of others whom I never mentioned by name—all "unimportant" people who were nevertheless important for my own purposes.

My journey took me through Egypt and the Sudan, Uganda, Kenya, Tanganyika, Northern and Southern Rhodesia, the Transvaal and Natal into the Cape Province of the Union. It included boat travel on rivers and lakes (the longest of these trips being a stretch of 1,100 miles on the Nile, at an average speed of four miles per hour) and long journeys by road or over trackless prairies in the Sudanese dry season. Friendly people—Europeans, Indians and sometimes Africans (though few Africans own such vehicles)—were able to help often by offering lifts in cars and trucks. My longest road journey (1,500 miles through the bush, from Nairobi to the Copper Belt) was mostly achieved in seven "hops," over the atrocious roads, by long-distance 'buses. Wherever I felt that I could usefully do so I stayed on from a few days up to a fort-

[1] *Beware of Africans,* due for publication in England in April or May; already published in New York under a different title: *Cairo to Cape Town.*

night. The whole journey, done in this unhurried way, took me six months.

I had long been familiar, as a student of race relations and colonial affairs, with the general political, economic and social outline of life in the territories through which I passed. My object was not so much to add to my knowledge, still less that of anybody else, with regard to general conditions. I was concerned with *attitudes* and particularly with any indication of progress. Above all things this was a pilgrimage in search of hope.

There was a simple purpose in this. I had become very tired of the knowledge of evil, coupled with a sense of complete frustration. What was needed, I was convinced, was some understanding of what could be done. Much of my "leisure" in England is spent with young people—working with them at international voluntary "work camps" or speaking to schools, university students, and various junior societies and groups, so that I am in personal contact with many young idealists, from the age of 16 to about 30. With many there is an active desire for useful service and I am continually being consulted about the fulfilment of this desire. Many of these young people are already thinking of Africa; and for them the most important thing is to know what is already being done. The newcomer without experience is obviously well advised to attach himself (or herself) to an existing group of pioneers in some field, in company which will help anyone with *the right attitude* to discover the most effective ways of service. The danger is that those who go with the right attitude may meet nothing but frustration and disillusionment if they are suddenly thrust into the racial, social and political conflicts of Africa without experienced colleagues who share that attitude. Knowledge and patience have yet to be acquired by most young enthusiasts.

The importance which I attach to "attitude" and what I mean by "the *right* attitude" can best be explained by examples from my observation. Once, in Natal, I was driven to a "European" (*i.e.*, white man's) house not far from a narrow track through the bush. While I was lunching there two Africans passed with an ox-wagon, laden with wood. Finding that the car in which I had arrived was blocking the road, they felled a number of trees to one side of it and took the wagon past. When we saw the felled trees and the wheel-tracks among the shrubs somebody said: "It's easier to fell the trees than to ask a European to move his car." This incident at once revealed three attitudes: (1) A European attitude—so common that these two Africans had taken it for granted—which was so hostile to Africans that they would not take the chance of calling at the

house with a civil, normal and reasonable request. (2) The attitude of my European hosts—a minority attitude—expressing their sense of shame that Europeans should deserve such a reputation. (3) The attitude of the Africans, *conditioned by European behaviour,* showing no confidence in European good will or even in the probability of ordinary courtesy.

That was in South Africa; but long before I reached South Africa I was meeting the same problems. When I stayed with Guy and Molly Clutton-Brock at St. Faith's Mission, Rusapi, in Southern Rhodesia, I was delighted by the good race relationships there. As I write I believe that Aryanayakam and Asha Devi have arrived there from Sevagram, on a visit which should extend the international circle of friends who are interested in St. Faith's. There is no room here to describe its democratic, egalitarian life, the effort to build up the community on a basis of economic co-operation or the personal qualities of the Clutton-Brocks. They represent the "right attitude" as I understand it. But one of their best African friends told me that the greatest difficulty with which the Clutton-Brocks had to contend was a wide-spread African conviction that "all Europeans are really out for themselves."

Here, once more, is the indication of an attitude unfortunately more typical among Europeans, giving rise to a common attitude among Africans. The Clutton-Brocks, by humble service and infinite patience, have to overcome an African prejudice created by European behaviour, which greatly adds to the difficulty of their work. But the very fact that they live and work as they do, professing and practising simple, primitive Christianity, excites European hostility; and this hostility, too, has somehow to be overcome. The pioneer in racial attitudes in Africa is therefore likely to find himself isolated at first—distrusted by Africans as a European and deeply resented by Europeans as "pro-Native." He is distrusted by Africans not for what he is, but even in spite of it. The Africans in my previous story could not be expected to enquire what kind of people these Europeans were at the house where I had lunch; it was enough that they were Europeans! Even had they known more, the experience of generations would still have made them distrustful. Only a lifetime of service can completely dispel such distrust. If it produces demonstrably good results it may also win over other Europeans to a new assessment of Africans—a new *attitude*.

Here is another story of different attitudes. My friend Alick Nkhata, the African singer, whose voice is often heard on the radio in Central Africa, was once travelling with an English friend of mine, who told me how they stopped for Alick to make some purchases at a European

shop. In the Copper Belt of Northern Rhodesia, Alick would not even have been allowed in the shop. Africans there are served at small hatch-ways, where they have to queue until somebody is free to attend to them. This was a small place, however, doing a mainly African trade. Alick had come out of the shop quite dazed with happiness, saying, "It's happened! It's *really* happened!" All that had happened was that a European had come into the shop after Alick; and the shopkeeper, overlooking his African customer, had tried to serve him first, but had been prevented by the European customer. This man had said: "Excuse me, but I think this gentleman was here first."

Here again three attitudes are clearly defined: (1) The attitude of the European shopkeeper, and of most European customers, evidently regarded by Alick Nkhata (from previous experience) as "normal" European behaviour. (2) The attitude of the courteous European stranger. Though this was obviously exceptional, it is important to notice that such people *do* exist, even in Northern Rhodesia! (3) The attitude of Alick Nkhata, who was so used to European bad manners that this "common" courtesy (uncommon only in an unnatural society) amazed him. It is worth noting, too, that (at so cheap a cost) the greatest pleasure was given to Alick. With fame, success and even quite a nice little income from royalties on gramophone records (to supplement the meagre salary paid to an African "star") it took such a small thing as this to make Alick really happy.

I was much impressed once by what I saw of a nursery school for African children, run by Anglican missionaries near Pretoria. When I heard that one of the young women who ran it was in London recently, I sought an opportunity to meet her again. "Are you over here raising funds," I asked, "or just on leave?" She said she was on leave, but doing all she could to find people to help with the work. "I feel somehow," she told me, "that the money will come if we can find the right people: you wouldn't believe how hard it is."

"What kind of people do you want?" I thought for a moment she meant some special kind of training.

"Oh, just people with *the right attitude,*" she replied. "We prefer them to be young and untrained. If they have had any training in social work there is so much to unlearn. They have to be intelligent and keen and adaptable. But the attitude matters more than any thing."

All along my way I found this need myself. Teachers were needed and doctors and nurses. Technicians of many kinds were needed. People with experience in the Co-operative Movement could help Africans to build up their own systems of co-

operative production and marketing or of consumers' co-operation. Others could help to improve farming methods. The opportunities seem endless, though in many of them financial backing would be necessary. But all such help is useless without the right *attitude*—humility, patience, tolerance, willingness to learn as well as to teach, to receive as well as to give, and, above all, a deep love for the people. And the people of Africa are very easy to love. The hard task is to love those who scorn and despise them.

I have not discussed here the political and economic problems of Africa. They differ in detail from one territory to another, but for a right solution the same basic attitude is necessary in any part of the continent—or of the world, for that matter. And I am quite convinced now that, if any fundamental change is to be made in the political relationship, the best contribution would be made by those who have lived with Africans and entered into their problems. The rest of us can do something, I am sure, and I don't put this view forward as an excuse for idleness and irresponsibility on our part. But the voice of moral authority will always be that of the true pioneers who have worked out, in a small way, the structure of a democratic society in some corner of the African continent.

One hears a great deal now about "multi-racial" societies and "political co-operation," most of which is very misleading. As an African Professor, Z. K. Matthews, said on one occasion: "We Africans believe in co-operation, but not in a form where the Europeans do all the operating and we do all the co-ing." Most of the glib exponents of a multi-racial society—*e.g.*, many who pass for "liberals" in Kenya and in Central Africa—think it good enough to offer the Africans, who form the vast majority of the population, a negligible proportion of seats in the legislature, with a few harmless government jobs as a bribe to those who can be bought by them. The democratic society—multi-racial already in most countries, including Britain—is something very different. Unless it is to come about by the bloodiest revolution in history, it must come by a radical change in racial attitudes. Bearing in mind that African prejudice is, in the main, a reaction to the attitude of Europeans, one can have no doubt at all as to where that radical change must begin.

REGINALD REYNOLDS

THE INDIAN CONCEPTION OF SOUL

[In this article, **Dr. B. C. Law, M.A., LL.B., PH.D., D.LITT., HON. F.R.A.S.**, draws from the abundance of his scholarship to show the rich variety of usage, imagery and description pertaining to the "soul" in Hindu, Buddhist and Jain literature. It is by no means an easy task to subject the English equivalents of Sanskrit or Pali words to a rigorous semantic analysis. This cannot even be attempted unless we have an authoritative collation of references and ordering of data such as that which Dr. Law here offers.—ED.]

In all the Indian systems except Buddhism the existence of the soul is recognized. The soul, as described in the Vedas, is all-pervading. In a hymn of the *Rigveda* (X. 58) the soul of a man apparently unconscious is invited to come back to him from the trees, herbs, the sky, the sun, etc. In the *Upaniṣads* the soul is described as a small creature, in shape like a man, dwelling at ordinary times in the heart. It escapes from the body in sleep or in trance. When it returns to the body, life and motion reappear. It escapes from the body at death and then continues to carry on an everlasting life of its own.[1] If the soul leaves the tree, the tree withers but the soul does not die.[2]

The soul may have dwelt before and may dwell again in human bodies.[3] A soul, after the death of one body, enters into a new body.[4] A soul in the pre-Buddhistic *Upaniṣads* is supposed to exist inside each human body. In the living body in its ordinary state, the soul dwells in a cavity in the heart.[5]

It is described as a being of the size of a grain of barley or rice.[6] In shape it is like a man.[7] It is said in different passages to be like a smoke-coloured wool, like a flash of lightning, like flame, like a white lotus, etc. One passage says that it consists of consciousness, mind, breath, eye and ears, earth, water, fire, heat and no-heat, desire and no-desire, anger and no-anger, law and no-law.[8] The soul was supposed to be material—the four elements of matter are in it, though selected mental qualities are also present.

According to the *Brihadāraṇyaka* (IV. 3, 14) it is a difficult matter for a man to be cured, if the soul leaves his body and does not find its way back to him. During the dream the soul, after leaving

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[1] Cf. *JRAS*, 1899.
[2] *Chāndogya Upaniṣad*, VI, 11; cf. *Jāt.* IV, 154.
[3] *Kāṭhaka Upaniṣad*, V. 7.
[4] *Brihadāraṇyaka Upaniṣad*, IV, 4. 4; cf. *Śrīmadbhagavadgītā*, II, 22.
[5] *Brihadāraṇyaka*, IV, 3. 7; V. 6; *Chāndogya*, VIII, 3. 3; *Taittirīya*, I. 6. I.
[6] *Brihadāraṇyaka*, V. 6; *Chāndogya*, III, 14. 3.
[7] *Brihadāraṇyaka*, 1. 41.
[8] *Ibid.*, IV. 4. 5; III, 7. 14–22.

the body, wanders at its will. When the soul has come back to the body, it pervades the whole of it. There are passages in the *Upaniṣads* which suppose the soul to have existed before birth in some other body.[9] According to the *Brihadāraṇyaka* (VI. 2. 16; VI. 3. 13) some human souls on going to the moon become food to the gods there and are thus united with the gods as a consequence of their good deeds. When the efficacy of their good deeds is exhausted, they pass from the gods to the ether, from the ether into the air, from the air into the rain, from the rain to the earth, from the earth into plants, which become food to the males, and from the males they pass into females.

There is an almost complete unanimity of opinion in the *Upaniṣads* that the soul will not obtain release from rebirth either by the performance of sacrifice in this birth or by the practice of penance. It must be obtained by a sort of theosophic or animistic insight, by the perception, the absolute knowledge and certainty, that one's own soul is identical with the great Soul, the only permanent reality, the ultimate basis and cause of all phenomena.[10] The *ātman* remained what it was before, the self in us. This self creates the world and enters into it as the individual soul. As early as the *Kāṭhaka Upaniṣad* this theory developed into a kind of theism, distinguishing between the highest *Ātman* who creates the world and the individual *ātman* who lives in it. It is very remarkable that this theism then passed into the atheism proclaimed in the Sāṃkhya system. The highest *Ātman*, being distinguished from the individual *ātman*, was no longer sufficiently certified and was rejected by the thorough-going realism of the Sāṃkhya philosophy. There remained only material nature called *Prakriti* and a multitude of individual *ātmans* (*Puruṣas*). The lofty idealism of the *Upaniṣads* was altered and at last destroyed by the realistic tendencies of a later age.[11] The soul theory of the *Kāṭhaka Upaniṣad* depends on its belief in an Īśvara.[12]

The soul is eternal. It is all pervading. It exists at the same time in all places and does not travel with the body. As regards the nature of the soul, the Naiyāyikas call it an absolutely quality-less, characterless, indeterminate, unconscious entity. Sāṃkhya describes it as being of the nature of pure consciousness. The Vedantists hold that self-luminous pure consciousness is the same as the self. For it is only the self which is not the object of any knowledge and is yet immediate and ever-present in consciousness. None doubts his own self, because it is manifested along

[9] *Brihadāraṇyaka*, III, 2. 13; IV. 4, 6; cf. *Aitareya Āraṇyaka*, II. 3. 2.

[10] RHYS DAVIDS, *Buddhist India*, pp. 251 ff.

[11] HASTINGS, *Encyclopædia of Religion and Ethics*, Vol. II, p. 197.

[12] JOHNSTON, *Early Sāmkhya*, p. 47.

with all states of knowledge. The self itself is the revealer of all objects of knowledge. The real self is identical with the pure manifesting unity of all consciousness. This real self called the *Ātman* is not the same as the *Jīva* or individual soul which passes through the diverse experiences of worldly life.[13]

Mīmāṃsā has to accept the existence of the soul. The soul is regarded as something entirely distinct from the body on the ground that it is manifested to us in all cognitions. In our cognitions of external objects, however, we are not always conscious of the self as the knower. Hence it is incorrect to say that the self is different from the body on the ground that the consciousness of self is present in all our cognitions and that the body is not cognized in many of our cognitions. The reason for admitting that the self is different from the body is that movement or willing, knowledge, pleasure, pain, etc., cannot be attributed to the body; for, though the body exists at death, these cannot then be found. Cognition is not the soul, but the soul is manifested in cognition as its substratum. Some think that the soul, which is distinct from the body, is perceived by mental perception. The self perceives itself by mental perception and the perception of its own nature shines forth in consciousness. The self does not reveal itself as the knower but as an object of a separate intuitive process of the mind, as rightly explained by Dr. Dasgupta.[14]

According to Īśvarakriṣṇa there exists a multiplicity of individual souls denominated by the term *puruṣa,* which are devoid of almost all the characteristics of human personality. The personal functions of an individual are attributed to a subtle body, the *liṅga śarīra,* which contains all the physical principles, excepting the material ones which compose the mortal body in each existence. It accompanies the soul during its course through the cycle of transmigration, the *saṃsāra,* and only abandons it when the goal of salvation is attained.[15] *Jīva* is not really a kind of soul, but the animating principle of the person, which transmigrates with those functions of the individual that survive death.[16]

A soul has eight qualities; *śauca* is one of them.[17] It was supposed after the death of the body to become associated with Yama and the Pitris.[18]

According to the *Śrīmadbhagavadgītā* the soul (*ātmā*) does not kill others, nor is it killed by others,

[13] DASGUPTA, *History of Indian Philosophy*, Vol. I. pp. 75, 475.
[14] *Ibid.*, Vol. I. pp. 400 ff.
[15] JOHNSTON, *Early Sāmkhya*, p. 43.
[16] *Ibid.*, p. 47.
[17] KANE, *History of Dharmaśāstra*, IV, p. 310.
[18] *Ibid.*, IV, 342.

because the soul is indestructible.[19] It is immeasurable (II. v. 18). It is not subject to birth and death. It is unborn, eternal, permanent and old. If the body is lost, the soul is not lost (II. v. 20). The soul cannot be cut off by any weapon; it cannot be burnt by fire; it cannot be wetted by water; it cannot be dried by air. It is permanent, all-pervading, firm, immovable, perpetual, indescribable, unthinkable, and unchangeable.[20]

The reincarnation of the Supreme Being in a human form from age to age for the deliverance of the virtuous and the destruction of the wicked is a highly Bhagavatic phase of the general Indian belief in the transmigration of soul from one body to another. This belief had an abiding influence on the whole of Indian religious thought.

In Buddhism there does not exist anything equivalent to that which in other systems is called the soul. In other words there is no such thing as soul, as is clear from the answer given by the Elder Nāgasena to the Bactrian King Menander.[21] It has been pointed out in the Buddhist *Suttas* that the soul is feeling, happy, painful, or neutral. After death it is not subject to decay and is conscious. It has form, is formless, has and has not form, is finite, infinite, both or neither. It has one mode of consciousness, various modes of consciousness, infinite consciousness; it is altogether happy, altogether miserable, both and neither.[22] Since the soul has form, is built up of the four elements, and is the offspring of father and mother, it is cut off, destroyed, on the dissolution of the body and does not continue after death. Then the soul is completely annihilated. The soul is more than human, but possesses form. It belongs to the sensuous sphere and feeds on solid food, although it is not perceptible. The conscious survival of a soul having form was accepted by the Ājīvikas, one of the Buddhist sects.

There is a divine soul, having form, made up of mind with all its major and minor parts, complete and not deficient in any organ.[23] The Buddha denies the doctrine that the soul is identical with the body or the reverse. The general belief is that the soul is something permanent, unchangeable and unaffected by sorrow.[24] It is pointed out in the *Vinaya Mahāvagga* (I. 6, 38-41) that sensation is not the self. Perception is not the self. Aggregates are not the self and conscious-

[19] II. v. 19; II. vs. 17, 30; cf. Śāntiparva of the *Mahābhārata*, 15/56.

[20] II. vs. 23-25.

[21] *Milindapañha*, pp. 55-57.

[22] *Dīgha*, I, p. 31; II, pp. 66 ff.

[23] *Ibid.*, I, p. 34.

[24] *Samyutta*, II, 75 ff.; III, 135; IV, 54; *Majjhima*, I, 138, 233; III, 265, 271; *Aṅguttara*, I, 284; II, 164, 171; V, 188; *Vinaya*, I, 14.

ness is not the self. The self, which, if it exists at all, must be permanent and imperishable, is not to be found in any of the five classes (body, sensation, perception, aggregates, and consciousness) which are all subject to origin and decay.

Some think that soul comes into a man in order to make him conscious. When it goes out of him he becomes unconscious. The Buddha has not expressed his opinion on the question whether the soul is the same as the body. (*Poṭṭhapāda Suttanta, Dīgha,* I. 178-203)

Pudgala, ātma, sattva and *jīva* are the four terms occurring in Buddhism in all discussions relating to the individual, individuality, personality, self and soul. The problem of individuality is bound up with the problem of the ego percipient or internal knower.

Though in Buddhism the theory of soul, ego or personal entity has always been repudiated and the belief in the transmigration of soul will consciously be refuted, the Buddhists could not get rid of the popular Indian notion of the reincarnation of spirits. With the Buddhists rebirth does not imply the transmigration of soul from one form of existence to another. It is not based upon the idea of the continuity of any personal entity or ego.

In Buddhism there cannot be any such process as transmigration in the usual sense of the term. In the *Milindapañha* (p. 77) transmigration is defined thus: A being born here, dies here. Having died here it is reborn elsewhere. Having been born there, it dies there. Having died there it is reborn elsewhere. When one individuality ceases to exist, another individuality comes into being. That ceasing to be, the third comes to be, and so on and so forth. This point is well illustrated by a set of lamps, each ready to be lighted and placed in a row and in close touch with each other; one of which being lighted, the others are lighted. Here there is no passing of any spirit from one lamp to another. The lamp which is first lighted serves only to help in producing the necessary condition for ignition in the remaining lamps. Here the continuity is one of an impulse and not that of any ego.[25]

The *Buddhacarita Kāvya* of Aśvaghoṣa (XII, 63) refers to the highest stage of trance called *ākiṃcanya* or nothingness. It is really the stage in which there is awareness of the existence of nothing but the *puruṣa* or soul, the knower of the entire field of consciousness (*Kṣetrajña*). The soul as possessor of the body, being first released, is subsequently bound to it again.[26] The great Russian philosopher Stcherbatsky points out that

[25] *Milindapañha,* pp. 46-50; *Kathāvatthu,* I, 1—*Puggalakathā*; Points of Controversy (P.T.S.) 26–32.

[26] *Buddhacarita Kāvya,* XII, 76-78.

the personality in which other systems imagine the presence of a permanent spiritual principle, a soul, is in reality a bundle of elements or forces (*saṃskārasamūha*) and a stream of thought (*santāna*). It contains nothing permanent or substantial, it is *anātma*.[27]

In Mahayana Buddhism the existence of soul is denied. The conception of soul as a personal entity is not only wrong but also acts as an impediment to the mental power to understand the unreality and transitoriness of worldly things.

The soul is neither reborn nor dissolved like *nirvāṇa*. Buddhism does not see the necessity of accepting a permanent soul, because it believes that the *Khandhas* (constituent elements of being) are always changing and that the mental states are also changing with them.

The Sarvāstivādins maintained only the personal non-ego as the other schools of Hīnayāna Buddhism did. The Vātsīputriya school holds that the soul is an individual (*pudgala*) which has a separate existence. The non-Sautrāntika and non-Vaibhāṣika schools of Buddhism of earlier times agreed with the Theravāda Buddhists in denying the existence of a permanent soul and the permanent external world.

In Jainism we find that everybody has an individual soul. These souls exist as long as the bodies exist, but after death they are no more. There are no souls which are born again. There is neither virtue nor vice, there is no world beyond; on the dissolution of the body the individual ceases to be. Some hold that when a man acts or causes another to act, it is not his soul which acts or causes to act. The fatalists hold that the individual souls experience pleasure and pain, final beatitude, etc. It is the lot assigned to them by destiny. Mahāvīra says that the holders of this view have failed to understand that things depend partly on fate and partly on human exertion. An awakened and well-disciplined Jain knows the absolute *Ātman* and also knows the nature of self. In Jainism souls and substances do not undergo any change. They are liable to changes due to changes in circumstances. The plurality of souls is a point of agreement between Jainism and the Sāṃkhya system. The main point of difference between the two is that in Jainism the souls, with consciousness as their fundamental attribute, are vitally concerned with our actions, moral and immoral, virtuous and wicked, in which sense they are active principles; while in the Sāṃkhya system the *puruṣas*, with consciousness as their fundamental attribute, are passive principles inasmuch as their nature is not affected by any or all of the activities relegated to *Prakriti* or evolvent. Both the systems necessitate a careful consideration of the cosmical,

[27] *The Conception of Buddhist Nirvāṇa*, p. 8.

biological, embryological, physical, mental and moral positions of the *Jīvas* or living individuals of the world as a whole. These constitute the scientific background of the two systems of thought. These also constitute the scientific background of Vedānta and Buddhism. The Jains developed a cosmographical gradation of beings more or less in agreement with gradations adopted in other systems.

The Jain belief in the transmigration of the soul is a point in which it differs from the Buddhist conception of rebirth without any transmigration of the soul from embodiment to embodiment. The soul, in Jainism as in most of the Indian systems, is the factor which polarizes the field of matter and brings about the organic combination of the elements of existence. If the position be that death means an event which takes place when the soul leaves the body, the question arises whether it passes off in some form of corporeality (*sasarīrī*) or without any such corporeality (*asarīrī*). Here the traditional Jain position is: it may be that it goes out in some form of corporeality and it may equally be that it does so without any form of corporeality. With reference to the gross body, the soul goes out without any corporeality; while with reference to the subtle body, it departs in its subtle body. The Jain commentator draws our attention to the *Upaniṣadic* conception of the length and size of the embodied soul (*aṅguṣṭha-parvamātraṃ*). In Jainism there are six kinds of embodied souls: earth-bodied, water-bodied, air-bodied, vegetable-bodied and mobile.

In Jainism mundane souls are of two kinds: rational (those who have mind) and irrational (those who have no mind). The special attributes of *Jīva*-soul are the following: knowledge, belief, bliss, energy, right belief, right conduct, etc. In Jainism soul is susceptible to the influences of *Karma*. *Karma* consists of acts that produce effects on the nature of soul. The categories of merit and demerit comprehend all acts which keep the soul bound to the circles of births and deaths. There are four kinds of destructive actions which retain the soul in mundane existence. By the practice of austerities the accumulated effects of acts on the soul are worn out. The soul of a man who is pure will become free from bad acts on reaching beatitude, but in that state it will again become defiled through pleasant excitement or hatred.

The Jains do not deny the existence of the soul as an external substance with consciousness as its fundamental attribute. The soul is one of the six substances. It is imperishable and eternal by its very nature. By self-denial the soul shuts the doors against the *āśravas* and prevents desire arising in it. An *āśrava* is that which causes the soul to be affected by sins. In Jainism *leśyā* means soul-type. It is said to

be that by means of which the soul is tinted with merit and demerit. It arises from *Yoga* or *Kaṣāya*. *Leśyās* are different conditions produced in the soul by the influence of different kinds of *Karma*. They are therefore not dependent on the nature of the soul but on the *Karma* which influences the soul.

B. C. LAW

THE SELF

Then Vacchagotta the Wanderer came to the Exalted One and greeted Him in friendly wise, and after the exchange of mutual courtesies sat down at one side. So seated he said to the Exalted One:

"Master Gotama, what have you to say about the existence of the Self?"

At these words the Exalted One was silent.

"How now, Master Gotama? Is there no such thing as the Self?"

At these words the Exalted One was silent.

Then Vacchagotta the Wanderer (in disgust) rose up from his seat and went away. Not long after he was gone the venerable Ānanda said to the Exalted One:

"How is it, Lord, that the Exalted One made no reply to the question asked by Vacchagotta the Wanderer?"

"If, Ānanda, when asked 'Does the Self exist?' I had replied to him, 'The Self exists,' then, Ānanda, that would be to side with all those recluses and brāhmins who are eternalists.

"But if, Ānanda, when asked the question, 'Does the Self not exist, then?' I had replied, 'No! The Self does not exist,' that would be to side with those recluses and brāhmins who are annihilationists.

"Again, Ānanda, if when asked by Vacchagotta the Wanderer 'Does the Self exist?' I had replied, 'The Self does exist,' would that reply be consistent with My knowledge that all things are impermanent?"

"No, Lord, it would not."

"Again, Ānanda, when asked 'Then does not the Self exist?' it would have added to the bewilderment of Vacchagotta the Wanderer, already bewildered. For he would have said, 'Formerly I had a self, but now I have one no more.'"

Sutta Nipata, iv. 400.

MEDITATION IN BUDDHISM

[**Shri S. K. Ramachandra Rao** writes here tersely on a practical and an important theme. Much misunderstanding now prevails regarding meditation. It is often equated with physical stillness and confused with mental passivity. It is usually regarded as a means of escape rather than of discipline. In reality, its aim is true enlightenment and not mere ecstasy. This article tries to shed the *Tathagata* light on some of the requirements and hindrances that confront those who wish to acquire the art of meditation.—ED.]

Meditation is of profound import in all religious discipline, and particularly so in Buddhism. The Buddha himself attained enlightenment by the way of meditation under the *bodhi* tree at Gaya ; his doctrine insists upon the human understanding of and the human insight into the exact nature of phenomenal existence. The first of the eight aspects of the Way is wholesome insight (*sammaditthi*), and meditation (*jnana*) is one of the transcendental virtues (*paramitas*). Insight conduces to emancipation, but insight is not merely intellectual penetration, for the immediate spring of the sorrowful existence is not so much ignorance (*avijja*) as craving (*tanha*). In the *Milindapanho* it is asserted that reindividuation of a being is avoided by mental earnestness (*manasikara*), which both comprehends (the mind) and cuts off (the defilements of existence). The will-to-live of the ordinary man serves to spread the roots of life ; the Buddhist, however, aspires to supplant the will-to-live by a "will-to-well," to borrow the expression of Mrs. Rhys Davids. Insight is the fusion of the understanding and this will : meditation is the process thereof.

In the Buddhist texts earnest meditation is classified into four types : meditation on the impurity of the body, on the evils of sensation, on the evanescence of thought and on the conditions of existence. And no less than 40 subjects for meditation are mentioned : ten pleasant ones (the four elements, four colours, light and space), ten disgusting ones (various types of corpses), ten reflections (on the Buddha, the Dhamma, the Sangha, morality, generosity, deities and sprites, death, body, breathing and quiescence), and ten higher states (love, compassion, joy, indifference, the infinity of space and of consciousness, nothingness, neither-consciousness - nor-unconsciousness, realization of the loathsomeness of food and analysis of elements). The Buddha holds that the meditation on death (*maranasati*), frequently practised, will help the aspirant enter into the deathless, *i.e.*, Nirvana.[1] In the *Samyutta Nikaya* one is enjoined to meditate on the

[1] *Anguttara Nikaya, Cakkanipata*, 20.

cessation of selfhood, *sakkayanirodha*.[2]

The elegant narrative commentary on the *Dhammapada*, the *Dhammapadatthakatha*, ascribed to the great Buddhaghosha, deals with the "teaching" of meditation. The pupil who seeks to attain the Buddhist end of *arahatta* approaches the master, who studies the pupil thoroughly as to his or her capacities and proclivities, tastes and temperament. Then the teacher selects for his pupil a subject of meditation in accordance with the pupil's personality. With this assignment the pupil retires to a solitary place, a jungle retreat or some quiet secluded spot, free from the temptations of ordinary life and from fear of wild animals. The pupil settles down in calm earnestness to direct his mental energies to unravel all the possible implications of the subject allotted to him. Provided the subject is appropriate and the application earnest, the pupil gradually transcends the obstacles to progress and ultimately frees himself from the phenomenal defilements. He thus becomes an *arahat*; and now he has no need for a teacher.[3]

Not all men are alike, and so diverse must be their subjects of meditation ; what suits one personality may not suit another. The pupil's success depends therefore upon his master's diagnosis and judgment. This diagnosis and judgment, however, are not always correct or final. Even the great Sariputta erred in assigning the subject of bodily impurity to the young and fair son of a goldsmith.[4] When the pupil feels he is unable to concentrate on a subject, he comes back to the teacher, who assigns to him a different and better subject. The Buddha is reported to have chosen a subject suited to the understanding of children when they visited him in Jetavanarama.[5]

But those whose mental application is mature and instantaneous attain the end of meditation immediately: the Kosambavasi Tissa, having taught a young novice the formula of meditation on the subject of the first five constituent parts of the body, applied a razor to his head to finish the preliminaries of ordination, when suddenly the pupil attained *arahatta*.[6] Normally, however, one who has taken a subject for meditation strives hard and long before he becomes an *arahat*.

A subject for meditation may suggest itself, as happened to the nun Patacara when, as she poured out some water, it spilled on the ground, ran awhile and disappeared, arousing in her mind parallel thoughts of birth, youth and death.

[2] *Mahavagga*, iv, 54.
[3] *Dhammapadatthakatha*, 143, x, 10.
[4] *Ibid.*, 285, xx, 9.
[5] *Ibid.*, 318, xxii, 9.
[6] *Ibid.*, 96, vii, 7.

Kisa-Gotami lit a lamp and watched the flame; the flaring up and the flickering down of the flame served as a subject for meditation to her. But this presupposes a previous process of maturation of the mental faculties, or a realization of the real nature of the phenomena through personal experience.

It is impossible for one unacquainted with meditation directly to explain or understand the exact process of meditation. But strewn in the narrative accounts of the *Atthakatha* are suggestions as to the major stages in the attainment of *arahatta*. As a typical instance might be cited the following: Sappadasa came from a well-to-do family but was tired of life. Once, in a fit of utter dejection, he attempted suicide: he leaned against a tree and applied a razor to his throat; as he did this he reflected on what he was doing to himself. Nothing seemed to him amiss; all was right. At this, a thrill of joy ran through his being; but he suppressed it and developed spiritual insight. He attained *arahatta* and abandoned the idea of suicide.[7]

Meditation, involving as it does concentration of mental faculties, is impossible when the mind is depressed by worry or exhilarated by delight, as for instance when Sariputta found that Tambadathika, once the public executioner, was unable to concentrate because he was agitated by his past sins.[8] And the Buddha refused to teach the gospel to Bahiya as the latter was overcome by great delight and hence was unable to grasp the right intent.[9] It is only in a state of placid equanimity that meditation is possible.

The aim of meditation is simply Nirvana; and Nirvana is, the elder Sariputta tells the wanderer Samandaka, the destruction of the three fires of egoism, *viz.*, lust, (*raga*), hatred (*dosa*) and delusion (*moha*).[10] This is indeed the cherished ideal of *arahatta*. Kisa-Gotami, who had reached this ideal, tells Mara the tempter:—

> Sped is all worldly joy, pierced is the outer darkness;
> Defeating death's array, I bide here without stain![11]

S. K. Ramachandra Rao

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[7] *Ibid.*, 112, viii, 11.
[8] *Ibid.*, 100, viii, 1.
[9] *Ibid.*, 101, viii, 2.
[10] *Samyutta Nikaya, Salayatanavagga*, 39, 1.
[11] *Ibid., Sagathavagga*, 5, 3.

POSSIBLE LINKS BETWEEN INDIAN AND AFRICAN CULTURES

[We publish here the concluding portion of the suggestive article of **Mr. N. Court** on an interesting theme. An experienced Christian missionary, he makes exemplary use of the profound clues that the student of anthropology and symbolism can find in the two volumes of Madame Blavatsky's *Secret Doctrine*.—Ed.]

II

Students of anthropology believe that in early times the Negroes lived in southern Asia, between Indo-China in the east and Persia in the west. They were agriculturists by occupation. As time went on other people, notably the Aryans—of the great white race who came from the Middle East—entered the area, bringing with them that culture which is still, except where it is affected by Dravidian influences, the heritage of India. Hindi and many other Indian languages are related to European ones, Sanskrit being accepted by many philologists as the mother tongue, as it were, from which the languages of the West—Teutonic, Celtic, Latin and Slavonic—are derived. It is also believed that there is a strong link between English and Hebrew, and Welsh and Hebrew, especially the latter.

The Negroes, or rather their remote ancestors, were pushed out to east and west, when the great Aryan drive southward took place. One branch, it is believed, proceeded to Melanesia (the Islands of the Black People) in the Pacific Ocean and to New Guinea; the other, to Africa. Were these people Dravidians or pre-Dravidians? I am inclined to the belief that they were pre-Dravidians who had for some considerable period lived in a Dravidian environment. This is evident from a study of comparative religion in India, where we observe that pre-Dravidian theology or mythology, call it what you will, became absorbed quite naturally into the Dravidian culture. After the Aryan invasion, this new combination, which in the course of centuries had become blended as it were, wedded itself to the faith of the conquerors to produce the Hindu system as it is today.

In support of the Indian (pre-Dravidian) origin of the African we have a fair amount of ethnic proof, *e.g.*, little groups of Negro-like people known as Negrillos and Negritos in Malaya and the islands in the Indian Ocean exist as separate and distinct entities to this day. This fact alone ought to set us thinking.

I would state here that two significant facts indicate the non-African origin of the Negro, namely, that

there is not extant among the paintings of the Bushman or pre-Bushman peoples of Africa one single portrayal of the Negro; and it is known that, before 3000 B.C., there were no Negro burials except in Egypt, where the body of one, said to have lived 5000 B.C., was discovered by the side of a lake. It is believed that groups of Negroes became mixed with the Mediterranean peoples living in north Africa, giving birth to the Bantu (the name means "The People"), who, on moving gradually south, broke up into tribes, until they met and clashed with the early European colonists in the Cape territory.

In the folklore of the Southern Bantu people there are several very significant animal personalities possessing divine or devilish potentialities. One of these is *Impundulu,* a bird which, besides its sadistic inclinations, is alleged by Africans to be the most powerful carrier of witchcraft. Having the ability to change its appearance at will, it is also able to make itself invisible on occasion. It often, more often than not, associates with Tikoloshi, the god of witchcraft, described as a dwarfish little man with short limbs and a powerful, thick-set body. This mythical creature is said to ride through the sky on *Impundulu's* back, carrying in his hand the *Ingumbane* (evil snake) and the *Ugatya* (charmed snake), collectively called *Inyoka* (snake).

Now, it seems that *Impundulu* is the counterpart of the Indian divine bird *Garuda,* the attendant of Narayana, on whose back Vishnu rides. *Garuda* belongs to that older and more "childlike" mythology of the earlier inhabitants of India, a culture steeped in symbolism, in which the animal largely figured. *Garuda* seems to have been either Dravidian or pre-Dravidian in origin. In Indian sacred art, which I deeply appreciate, *Garuda* is portrayed as a man-bird in whose one hind claw is grasped the snake. As Jehovah, the Lord God of Israel, is spoken of in *Psalms* 18, 10 and 104, 3 as moving on the wings of the wind, the great God of the Hindus, Vishnu, "clad in yellow robes, bearing mace, discus and conch," is described in the *Ramayana* as riding upon *Garuda.*

In *The Secret Doctrine* (I, p. 421) a likeness between Vishnu and Jehovah, the Lord God of Israel, is brought out. Madame Blavatsky in Vol. II, p. 253, asks the pertinent question:—

> Were the highly philosophical and metaphysical Aryans—the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Pânini's, of the Sankhya and Vedanta systems, and a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth—such fools, or children, as to lose their time in writing *fairy tales*; such tales as the Purânas now seem to be in the eyes of those who have not the remotest idea of their secret meaning?

Vishnu's and Krishna's vehicle, the great bird *Garuda*, the cherub of Jehovah, the *Impundulu* of the Bantu, have a significance of universal application.

Now, the Secret Doctrine furnishes a key which reveals to us on indisputable grounds of comparative analogy that *Garuda*, the allegorical and monstrous half-man and half-bird,—the *Vahan* or vehicle on which Vishnu (who is Kâla, "time") is shown to ride—is the origin of all other such allegories. He is the Indian *phœnix*, the emblem of cyclic and periodical time.... (*The Secret Doctrine*, II, p. 564)

The Bantu "dowry" system known as *Lobola* establishes the truth that the woman is loved and cherished by the African. In India the Mother Cult is well known, and I shall refer to it presently in another connection.

The rite of circumcision amongst the Bantus, known as the *Abakweta* or Male Initiation Ceremony, has elements of Hamitic and Semitic customs as well as those of the ancient Phallic religions known as the Nature Cults. But curiously enough a link with pre-Aryan India seems to be indicated in the *ubulungu*, a necklace made from the long hair of the cow's tail which is placed round the neck of each initiate. It is regarded as a charm against evil because it comes from the cow, the emblem of purity, health and virility. As the cow is symbolic of motherhood also, the Bantu believes that the possession of this token will ensure his sexual potency when at this ceremony he reaches manhood. Need the writer mention in much detail what the cow means to the Hindu? All the world knows this. By many millions God is worshipped as the Mother and all these worshippers speak of God as She. Says Shankaracharya of her with whom Shiva seeks shelter:—

> It is She,
> Whose words are sweet,
> The Destructress of ills,
> Ever and in all places pervading,
> Tender creeper of intelligence and bliss.

The Mother exceedeth a thousand fathers in the right to reverence, and in the function of teacher. (*Manu*)

Whosoever has seen the feet of woman, let him worship them as those of his teacher. (*Kubjika Tantra*)

In both the Hindu-Indian and the Bantu-African cultures, then, women are regarded as worthy objects of respect and reverence.

I am quite unaware whether or not any other exposition of this theory has ever been put forward, but that Africa is as much linked to India as western Europe is, is my conviction based on a study of ethnology, mythology and comparative religion for many years. I present it for what it is worth, dedicating it to my Indian and African friends.

N. COURT

JAINISM AND THE WAY TO SPIRITUAL REALIZATION

[We publish here, condensed to meet our space limitations, the first half of the paper on this subject prepared by **Dr. Indra Chandra Shastri, M.A., Ph.D.,** and sent for the joint celebration of Mahavira Jayanti Week by the Indian Institute of Culture and the Jain Mission Society, Bangalore, in April 1954.—ED.]

I

Modern man has begun to realize that humanity is suffering not so much from scarcity or the ravages of nature as from its own inner conflicts, its pride and prejudices and its convictions based on mere caprice. It is time we thought not only of famines and scarcities but also of the complexes that narrow man's outlook and divide humanity even when natural barriers have lost their significance. We shall have to rise above conceit, jealousy, hatred, greed for power and domination and other such passions and to learn to think of the welfare not only of ourselves or of a particular group but of humanity; rather, of every being possessing life. The way to spiritual realization means the way to conquer our complexes and passions.

The schools of Indian philosophy hold different views regarding the nature of realization. But they are at one not only in prescribing a way to reach it but also in the salient features of that way. The scope of this paper is not sufficient for a comparative study. Here I shall only try to show the way to realization as prescribed by Jainism.

The soul, according to Jainism, consists of four Infinites, *i.e.*, Infinite Knowledge (*Ananta Jnana*), Infinite Intuition (*Ananta Darsana*), Infinite Happiness (*Ananta Sukha*) and Infinite Potency (*Ananta Virya*). These are natural characteristics of the soul and come to full manifestation in the state of salvation. These powers of the soul are neutralized by Karmic influence in the state of spiritual bondage, the state of beings engrossed in worldly affairs. The way to salvation means the effort of the soul to remove the Karmic obstruction and regain its natural state of four Infinites lying dormant since time immemorial. The nature of that obstruction, its gradual removal and the means thereto are the main factors to consider.

The cause of obscuration is known as *Karman*. It is composed of a material substance known as *Karma Varana*. The soul disturbed by the activity of mind, speech or body attracts the dirt of that substance and is thereby petrified. The passions of anger, conceit, crookedness and greed give duration and intensity to that dirt. The stronger the

passions, the longer will the dirt of *Karman* last and the more strongly will it affect the soul. The accumulated *Karman* ends after producing its fruit, when its term is finished. At the same time a new disturbance causes a new accumulation. This process has gone on from time immemorial. It will continue as long as the new accumulation is not stopped and until the old is worked through or cast off through other measures. The way to salvation demands a *deliberate* attempt of the soul to purify itself from the Karmic dirt by stopping the new accumulation and destroying the old.

Karmic dirt is divided into two main functional groups. The *Karmans* that impress the potencies of the soul are known as *Ghati Karmans* and those related to the new projection are *Aghati Karmans*. Each group is further divided into four. Thus the *Ghati Karmans* are : *Jnanavaraniya*—obscuration of knowledge ; *Darsanavaraniya*—obscuration of intuition ; *Mohaniya*—perversion ; and *Antaraya*—obstruction in attainments. The *Aghati Karmans* are : *Vedaniya*—the sensation of pleasure or pain ; *Ayusya*—birth and life in a particular kingdom ; *Nama*—physique ; and *Gotra*—high or low birth.

Spiritual development is concerned mainly with the first group.

Umasvati prescribes three virtues paving the way to salvation : Right Knowledge, Right Attitude and Right Conduct. Knowledge in itself is neither right nor wrong. It is right when possessed by a person with Right Attitude and wrong in a person whose attitude is wrong. Thus, Right Attitude and Right Conduct play the main part. Both are connected with *Mohaniya-karman*. The ladder of salvation means, therefore, gradual liberation from the effect of *Mohaniya*.

Mohaniya is further divided into *Darsana Mohaniya* (the cause of perverted attitude) and *Caritra Mohaniya* (the cause of perversion in conduct). *Darsana Mohaniya* is of three types :—

1. *Mithyatva Mohaniya* — The cause of wrong attitude, which makes a man extravagant, seeking happiness in external objects and identifying himself with the body and other material things.

2. *Misra Mohaniya*—The cause of mixed attitude, fluctuating between right and wrong.

3. *Samyaktva Mohaniya*—*Mohaniya* without the potency of perversion.

Caritra Mohaniya is divided into 25 types :—

1-16. Four degrees each of the effect of anger (*Krodha*), Conceit (*Mana*), Crookedness (*Maya*) and Greed (*Lobha*). These degrees are known as *Anantanubandhi, Apratyakhyanavarana, Pratyakhyanavarana* and *Samjvalana*, respectively.

17-25. Nine semi-passions (*Nokasayas*): Of laughter (*Hasya*), liking (*Rati*), disliking (*Arati*), fear (*Bhaya*), grief (*Soka*), hatred

(*Jugupsa*) and three types of sexual desire.

The aspirant ascends by gradually subduing these degrees of passions. This is beautifully shown in the Jain theory of 14 *Gunasthanas*. The first four are mainly related to different aspects of *Darsana Mohaniya* and Nos. 5 to 12 with those of *Caritra Mohaniya*. Nos. 13 and 14 are the stages of complete realization, one with and the other without activity.

Pujyapada in his *Samadhi Tantra* sums up these stages in three categories of *Bahiratman, Antaratman* and *Paramatman*. The soul in the first category is extravagant and seeks happiness in external objects, identifies itself with them and thus goes astray from its own nature. In the second category it is introvert and tries to realize its own nature. The third category represents the stage of perfect realization. An aspirant is advised to abandon the first and to try to attain the third through the second. The first *Gunasthana* shows the state of *Bahiratman,* Nos. 2 to 12 that of *Antaratman* and the last two that of *Paramatman*.

The states of the soul are judged also by *Lesyas* or types of thought. These are six in number, being graded according to intensity of violence. The first *Lesya* is *Krsna* (black) symbolizing the most cruel thoughts. Then there are *Nila* (blue), *Kapeta* (light blue, like the colour of a pigeon), *Tejas* (fiery), *Padma* (lotus-coloured) and *Sukla* (white). The thoughts of a person with *Sukla Lesya* are of the purest nature. The *Lesyas* numbered 2 to 5 symbolize the intermediate stages.

The Yoga system divides the flow of mental activity into *Sansara pragbhava* and *Kaivalya pragbhava,* showing the bent of mind towards worldly pleasures or towards spiritual realization, respectively. They are just like the states of *Bahiratman* and *Antaratman* as shown above.

The Buddhist recognizes five states of *Prthagjana, Srota* and *Panna Sakrdagamin, Anagamin* and *Arhat*. The first state contains the idea of *Bahiratman,* the next three of *Antaratman* and the last one of *Paramatman*.

The Jain literature on *Karman* and *Gunasthana* describes the above path in minute detail. Haribhadra, Subha Candra and Yosovijaya have explained it on the lines of the Yoga system. But the theory of *Gunasthana* serves as the backbone for all the methods.

The first *Gunasthana* is known as *Mithyadrsti*. It represents the state of wrong attitude. The soul has been rotting in it from time immemorial without finding the real path. It is not a step towards realization, as might be assumed from its inclusion in the 14 steps, but the lowest state, where the spiritual journey is not even begun. There are some stages even before the beginning of that journey, and they are included in the first *Gunasthana*.

We have already stated that Karmic effect is the main cause of the soul's wanderings in this world. This effect is sometimes thick and sometimes thin. When it is thick the soul is led astray. When it is thin the soul takes a turn towards the real path, but without making a definite start. We can compare these occasional inclinations with the wanderings of a traveller who has lost his way in a jungle. He is sometimes far from the real path and sometimes very near it. But in no case does he find it. His coming near the path is merely an accident. It is useful only if he proceeds further in the same direction and happens to perceive the path. If, on the contrary, in his bewilderment he turns his face again in the wrong direction, his coming near the path has been futile.

The state when accidentally the burden of *Karmans* is somewhat lightened and the soul feels an urge for inner realization is known as *Yathapravrttikarana*. It is not reached through deliberate and systematic pursuit but comes as an accident. The Jain scriptures compare it with a stone rolling in a mountain stream. The stone rolling unconsciously in the stream gets a round shape. It had not desired or striven to obtain that shape but the turn of events gave it that form. Similarly, the soul with a perverted attitude is unable to discriminate between right and wrong, nor does it make any deliberate attempt to realize the truth. Still, accidentally it reaches a stage when the major part of the accumulated *Karmans* is removed through experience of its fruit and the new accumulation is not so heavy that the entire stock will last beyond a certain limit.

As a result of this the soul feels an urge for inner purification but this urge is not so strong as to force the aspirant to make a definite start. It rises and subsides like a bubble. Only in a few cases is it so strong as to bring about a decisive turn. In the first case the urge can occur innumerable times without having a permanent effect. The death of a beloved person, the destruction of a thing greatly desired or another such occurrence generally produces this type of attitude temporarily.

If the urge to self-purification is sufficiently strong, the soul advances to the stage of *Apurva Karana*. The Karmic stock is further reduced in this stage and the soul takes a decisive step, the most important in an aspirant's career. It is known as *Apurva* as it was never achieved before. The aspirant in this stage reaches the point of breaking the tie of perversion.

The third step is *Anivrttikarana*, reached on breaking this tie. The aspirant attains it after subduing the five types of *Mohaniya, i.e., Mithyatva Mohaniya* and the *Anantanubandhi* degree of four passions and thus reaches the fourth *Gunasthana*. It is known as *Anivrtti* because the aspirant, having once

attained it, is never lost. By taking this step the soul limits its wanderings. It comes to the path of light from that of darkness.

The second *Gunasthana* is known as *Sasvadana*. It is not attained in the ascending order but only when the soul falls from a higher stage and has not yet touched the ground.

The third *Gunasthana* is known as *Misra*; it represents the stage of mixed attitude. It is caused by the rise of *Misra Mohaniya*. The aspirant in this stage is not firm in his convictions and wavers between right and wrong. This state lasts for a short while only. After that the aspirant either goes down by adopting a wrong attitude (*Mithyadrsti*) or advances by taking a right one.

The fourth *Gunasthana* is *Samyagdrsti*, attained by the aspirant with the right attitude and a firm faith in truth. His passions (*Kasayas*) become weak in intensity and last for a short period only. In general, the person whose enmity or other passionate feelings last for more than a year is considered to be under the effect of *Anantanubandhi* and therefore not a *Samyagdrsti*. It is necessary for a Jain to purify his heart of all passions at least once a year. This is why the Jains are so particular about observing the festival of *Paryushana*, which is an annual festival of self-purification and introspection.

A *Samyagdrsti* is expected to possess the following five virtues: *Sama*—natural tranquillity of soul caused by the subsidence of passions; *Samvega*—discrimination between right and wrong; *Nirveda*—aversion to sense pleasures; *Anukampa*—kind-heartedness and generosity; a natural desire to see everybody happy; *Astikya*—firm faith in truth. His heart is full of love for others. He tries to help miserable persons. Amitagati has beautifully depicted the *Samyagdrsti's* behaviour in the following lines:—

> O Lord, may my soul cultivate the habit of friendship with all beings, of pleasure in seeing the virtuous, of kindness towards the afflicted and of indifference to opposition.

The fifth *Gunasthana* is *Desavirati*. The aspirant in the fourth was expected to have a right attitude but not to do anything on the practical side. He was not expected to observe any vows or to practise the restraints necessary for self-purification. This start is made in the fifth *Gunasthana*. It is attained after subduing *Apratyakhyanavarana, i.e.,* the second degree of passions. Here, the aspirant is expected to purify his heart every four months. He takes the vows of a householder and leaves off acts of gross violence, falsehood, theft, etc. In short, he is expected to refrain from all criminal acts and to obey the laws of the State.

In addition, he should fix limits for his possessions. He should prepare a list of everything he wants to own for his personal use and should not go beyond that

limit. It is also expected that he should daily scrutinize that list and go on curtailing it. He should also fix limits in all directions for his economic or political expectations. Further a *Shravaka,* as the householder is called in this stage, observes some vows or penances for self-purification as daily or periodical duties. He is generous to a guest of good conduct and serves him with food and other necessities with a heart full of devotion.

The early Jain *Shravakas* held an honourable position in society as well as in the State. They were trusted by the State in confidential matters and approached by individuals for proper advice and other help. The *Uvasagadasa* describes the conduct of 10 householder devotees of Mahavira. They were City Fathers in a real sense.

The sixth *Gunasthana* is *Pranatta-sanyata*. The aspirant, through the fifth stage, is a member of society and carries out his duties and obligations to himself as well as to society. He enjoys family life and worldly pleasures in a moderately controlled form, not forgetting his duties and the supreme object. His character is well balanced, without his resorting to either extreme—of laxity or complete renunciation.

In the sixth *Gunasthana* he leaves family life and joins the order of mendicants. He devotes his entire life thenceforth to the attainment of spiritual realization. He refrains not only from gross sins but from minor sins also. He may not kill any animal, harmful or not harmful. Similarly, he must speak no lie and not take even a trivial thing without asking permission of the owner; nor may he hold any property. The vows of a monk are called *Mahavratas* (complete vows) in contrast to the *Anuvratas* (partial vows) of a householder.

This stage is reached after subduing *Pratyakhyanavarana,* the third degree of passions. A monk is expected to purify his heart every fortnight. He has to observe *Pratikarmana* (repentance for sins committed knowingly or unknowingly) and other purifications daily. This stage is known as *Pranatta-sanyata* because the aspirant, though observing complete restraint, is open to negligence or slips.

The seventh *Gunasthana* is known as *Apranatta-sanyata*. It should be remembered here that the third degree of passions was subdued in the sixth stage. After that there remains the fourth degree of *Sanjvalana* only. This is the mildest form of passions. It is compared with a line drawn in water; no sooner is it drawn than it vanishes. Similarly the passions of the *Sanjvalana* degree have no duration. Nevertheless their arising is not stopped completely. The aspirant in the seventh stage tries to control that also. This stage is called *Apranatta* because the aspirant is always sufficiently alert not to allow any slipping. Here the aspirant wins also three stronger types of sleep.

INDRA CHANDRA SHASTRI

(*To be concluded*)

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"A UNIQUE PERIODICAL, ANOTHER ARK"

By Claude Houghton

The Aryan Path is a unique periodical. It has survived, like another Ark, a hurricane of history. The last 25 years have so changed the world that it is difficult to remember what was once familiar. With the dropping of the first atom bomb, humanity entered the era of the Unprecedented. The Aryan Path has survived this orgy of Change.

I believe it has survived because its Editor, Madame Wadia, has—like Molière—taken her "goods" where she found them! She believes that creative ideas are the enduring bond between East and West. She has not imposed a Party Line on contributors. I believe it is not exaggeration to say that much of the writing published in The Aryan Path could not have appeared in any other periodical.

I feel sure other contributors will agree when I say that the encouragement, consideration, and courtesy I have received—from Madame Wadia in Bombay and Miss Beswick in London—are without precedent in my experience as a writer.

My Silver Jubilee message can be stated very briefly:—congratulations—gratitude—and ardent good wishes for the future.

Claude Houghton

II.—"REALLY WORTHY OF ITS NAME"

By N. B. Parulekar

The Aryan Path surely deserves hearty congratulations from all lovers of the task of creating a revolution in thought and belief conducive to the promotion of the unity of mankind. The Journal has proved to be really worthy of its name.

The Aryans of yore were inspired by an unquenchable desire to fathom the depth of the mystery of this Universe and of the meaning and purpose of human life. They considered no sacrifice to be too great in the cause of their quest. We, on the other hand, have chosen to discard the truths of the great religions as impracticable and irrelevant to our time. We have done this just to suit our selfish ends and our acquisitive instincts.

We have to be continually reminded that without giving to all our activities—political, economic

and social—the necessary spiritual basis, our present difficulties cannot ever come to an end. THE ARYAN PATH has rendered a valuable service in stressing the need for this spiritual basis in all walks of life. This work has to be carried on incessantly and I hope THE ARYAN PATH will never cease publication.

N. B. PARULEKAR

III.—"DIFFICULT AND MYSTERIOUS JOURNAL"

By ELIZABETH CROSS

My warmest congratulations to THE ARYAN PATH on its Silver Jubilee. I only hope it may continue as happily and hopefully on the Right Path in the future. I have been proud to contribute to its pages from time to time, and very glad to be allowed to review books on occasion, especially as I discover that I may say, truthfully, how they strike me, however eminent the authors!

I first discovered THE ARYAN PATH many years ago, at the home of a very Superior Young Man who said, "Oh, I'm afraid that book would not interest *you*." This made the worm turn, and I determined not only to read the difficult and mysterious journal but to *write* for it. So I read it...and I could not understand much, it is true, but I understood enough to be sure I was among friends. So I sat down and wrote, as simply as I could, my little contribution. To my great joy it was accepted, and I felt a rather feminine satisfaction. I must admit that sometimes my contribution to THE ARYAN PATH is about the only part of it I can understand properly, and my family say that the kind Editor takes me in to balance so much learning! What is certainly true is that the Editor will publish criticisms of modern civilization that are absolutely taboo elsewhere.

ELIZABETH CROSS

IV.—"QUIET AND COMPELLING MESSAGE"

By P. NAGARAJA RAO

I have watched with affectionate admiration the quiet and compelling message of THE ARYAN PATH to our distracted world, war-weary and passion-torn. It has a terrific topicality for a generation given over to strange beliefs and to no truly spiritual religion. In every issue of the Journal there have been words that could not only put men into a mood of self-reflection, but could show them the way to recast their lives and to integrate their personalities. The world revolves, in the words of a German philosopher, not round the inventors of new noises, but inaudibly round the inventors and teachers of Ideas and spiritual values.

P. NAGARAJA RAO

NEW BOOKS AND OLD

"LEAVES OF GRASS"
A CENTENARY TRIBUTE*

The first edition of *Leaves of Grass,* of which about eight hundred copies were printed, was advertised for sale in *The New York Tribune* for July 6th, 1855. This thin quarto, bearing no publisher's imprint and bound in sea-green cloth ornamented with flowers, was to grow by additions in subsequent years to a larger bulk, but the additions, if they extended the message of the first issue and, in "The Children of Adam" section, made it more provocative, contributed little that was essentially new. The heart of Whitman's message, the root from which all he wrote in the thirty years that followed proliferated, was the poem, "Song of Walt Whitman," later to be called "Song of Myself," with which this first edition began. Never before had a poet or a prophet celebrated and sung of himself with such exultant and challenging delight. To the conventional ear, attuned to the decencies of modest utterance and the rules of orthodox prosody, it seemed at that time the exclamation of an escaped lunatic, "this heterogeneous mass of bombast, egotism, vulgarity and nonsense," as the Boston *Intelligencer* called it. Only Emerson had the genius to find it "the most extraordinary piece of wit and wisdom that America has yet contributed." And even he was to have second thoughts.

Emerson's recognition was not, of course, surprising. For Whitman, though he was always loth to acknowledge his debts, owed a good deal to the Master's transcendental teaching. His poem was less spontaneous, less exclusively his own, than he liked people to suppose. There had, in fact, as Emerson surmised, been "a long foreground somewhere, for such a start." Whitman was thirty-seven when the book appeared and in previous years he had absorbed a great many of the ideas declaimed in his poem, not only from Emerson, but from such contemporary American writers as Margaret Fuller and Francis Wright, not to say from Goethe and Schlegel and George Sand. He may even have derived the form of his poem from a lyrical soliloquy by Samuel Warren, published in 1851, which reveals almost every stylistic device now associated with Whitman.

But whatever he may have owed to others, the fact remains that only he could have written this astonishing "Song," which is still read with mixed feelings of exultation and questioning, because it was the expression not of an egomaniac, but of one who impersonated the swelling life of a new continent and something of the elemental truths of the Cosmos.

It was ironical that "These States," of which he loudly proclaimed himself to be the Voice, should have failed so utterly to recognize the poet who was speaking for them—at least during his lifetime. The recognition he got came from Europe and from members of the intelligentsia of the civilization which he repudiated, not from the brawny comrades in field or factory, on shipboard or in teeming streets, whom he took in his large embrace.

For his very hunger to diffuse himself over a multitude betrayed a self-

* *Leaves of Grass.* By WALT WHITMAN. (The New American Library of World Literature, Inc., New York. 430 pp. 1954. 50 cents)

consciousness which he strove to escape by enlarging it to include everything—man, God and the cosmos. "I know perfectly well my own egotism," he wrote,

> Know my omnivorous lines and must not write any less,
> And would fetch you whoever you are flush with myself.

That was his intention. But to proclaim it was not necessarily to achieve it. To become one in imaginative understanding with all things and all people the self has to achieve union with its own true principle, with that pure consciousness of which the ego is but a distorted shadow. This requires a turning inward in watchful self-knowledge as well as a flowing out in sympathy. Where, in Whitman's declamatory verse, egotism intruded, sometimes blatantly, it was because he had not entered deep enough into his own Selfhood. Boasting could neither conceal nor supply this defect. He might ask rhetorically, "What good is it to argue about egotism? There can be no two thoughts on Walt Whitman's egotism. That is what he steps out of the crowd and turns and faces them for." But it was a faulty and insufficient foundation for the brotherhood of the future of which he claimed to be the singer, the prophet, and even the midwife.

Yet though this needs to be said, and though it explains why the primitive un-self-conscious men and women to whom he was so strongly drawn failed to find themselves in his words, the voice which sounded in this volume and which can still speak today with compelling power had a universal message. Its "barbaric yawp over the roofs of the world" challenged the false barriers and selfish interests of a decadent civilization. It recalled men to spiritual as well as to elemental realities. That Whitman embodied in himself the feud by which the old civilization was torn gave to his efforts to resolve it an urgency which the history of the last hundred years has grimly underlined. It revealed itself in his verse in the alternation of two moods, the one of masculine self-assertion in which he emphatically took possession of the cosmos and of everything in it, the other in which he passed into the extreme of yielding self-surrender and the music was born in him which was later to sound most deeply and poignantly in the invocation to death in the elegy on Lincoln. Here the music was more sensuous, but no less liquid, as he chanted,

> I am he that walks with the tender and growing night,
> I call to the earth and sea half-held by the night.
> Press close bare-bosom'd night—press close magnetic nourishing night!
> Night of south winds—night of the large few stars!
> Still nodding night—mad naked summer night....

In the preface to his volume he wrote of the soul that "it has that measureless pride which consists in never acknowledging any lessons or deductions but its own. But it has sympathy as measureless as its pride, and the one balances the other, and neither can stretch too far while it stretches in company with the other."

The same belief in the equal union of opposites dictates the lines,

> I am the poet of the woman the same as the man,
> And I say it is as great to be a woman as to be a man,
> And I say there is nothing greater than the mother of men.

In his sublimest moments, as in the summer morning experience which he described in "Song of Myself" when

> Swiftly arose and spread around me the peace and knowledge that pass all the argument of the earth,

Whitman touched the centre beyond and at the heart of all the conflict of human existence, beyond its rivalries of creed and nationality, of sex and colour, beyond the feud of life and death. Then we forget his stridencies, his adolescent attachment to his body, the streak of exhibitionism never fully outgrown. We are quickened by his genius, a genius, as I have written else-

where, for making himself hospitable to life and for discovering greatness and harmony in the most ordinary people and things.

He longed to release men into comradeship with life and with each other, to share with them his sense of universal identity. Such comradeship was more costly than he, with his genial expansiveness, realized. But his words, as we reread them a century after they first startled men's ears, a century which has seemed in some ways so brutally to disprove them, can still help to renew our faith in what man essentially is, and what, despite all his fears and follies, he may yet become.

HUGH I'A. FAUSSET

COMMUNISM AND INDIA*

India's besetment by the Communist ideology poses a challenge that is not unique. Some factors are stronger in this country than elsewhere, no doubt, but its position seems a fairly faithful replica, in reduced dimensions, of the world situation at the present day. The problem is not primarily a political one, and political measures cannot furnish a lasting solution. It has been well said that "to seek to achieve political reforms before we have effected a reform in *human nature*, is like putting new wine into old bottles."

Nor does the amelioration of the condition of the many, or the equalization of opportunity, however desirable and even necessary, promise to solve the problem. Accelerating the pace of economic advance is not the whole answer.

The root of the problem which Communism in India poses is neither political nor economic but ideological. The disquieting facts about Communism in India, its ideology, its tactics and the menace which it holds, as revealed by Shri M. R. Masani in an important recent book, are symptoms of a deep *malaise*. A disease which a healthy organism could readily throw off is favoured by lowered resistance and reduced vitality. India has great inner resources, great reserves of strength to call upon, but at the moment India is a sick nation, as the world is a sick world. And the sickness is psychosomatic in origin. In his clinical analysis Shri Masani offers a pregnant observation:—

> The empty mind and soul provide as good a breeding ground for communism as an empty stomach.... While economic factors undoubtedly play a part, the basic motivations are psychological and emotional. It is the psychological and emotional void created by the loosening of the hold of the traditional religions of India that provides room for what is essentially a new religion of materialism.

The other factors, even the widespread poverty and preventable misery, are secondary. As long as human brotherhood is not affirmed by faith and inner conviction it will continue to be denied in practice. It is not the weakening of sectarianism that should be deplored. Sectarianism long sanctioned the practice of untouchability. But Indians must hold to the spirit of true religion or be faithless to their traditions and responsibility.

The spiritual inclinations of the majority in village India, however, are a potential bulwark against the effective spreading of Communist propaganda. Shri Masani writes:—

> Nothing else is more obviously menaced by the possibility of communist success in India than the Hindu way of life with its age-old traditions, its firm hold on the family and its all-pervasive influence.

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* *The Communist Party of India: A Short History.* By M. R. MASANI. (Derek Verschoyle, London, in association with the Institute of Pacific Relations; available in India from Casement Publications, Ltd., Oak Lane, Bombay 1. 302 pp. 1954. Rs. 9/8)

The success of *Bhoodan Yagna* bears eloquent testimony to the enduring influence of Gandhiji and his teachings, which Shri Masani recognizes as a major obstacle to Communist advance in India. Far greater success, for example, attended the Land-Gift Mission of Shri Vinoba Bhave in Telengana itself than the Communists had achieved in a longer period of violence and destruction in the name of social justice. And the *Bhoodan Yagna* created an atmosphere of fraternity and brotherhood, as Shri Jayaprakash Narayan has pointed out. It is not surprising that, in an answer in the Communist organ, objection is raised to "the sinister aim" of the *Yagna*, which, it is implied, is to prevent peasants all over India from following "the heroic example of Telengana" to solve the land problem.

Shri Masani sees in the unique response of the Indian masses, for over three decades, to Gandhiji the proof

> that the man who evokes a response in their hearts is the one who talks to them of non-material values like God, Love, Truth, Human Brotherhood, and the Equality of the untouchable Harijan and the proud Brahmin.

Shri Masani contrasts the antithetic stands of Gandhiji and Communism, recognized by the Moscow press and radio for over thirty years. We shall set against each other these contrasting teachings, to bring out their irreconcilability:—

Communism teaches:—

1. Matter is essence; mind, a by-product.
2. The end justifies the means.
3. The need to hate the class and national enemy.
4. Centralization and collectivization of everything.
5. Glorification of the State.

Gandhiji taught:—

1. The supremacy of spirit and mind over matter.
2. Means and ends are like the seed and the tree.
3. The need to love all.
4. The need to decentralize and to distribute both political and economic power.
5. The individual is an end in himself.

No wonder Gandhiji "pronounced Soviet Communism to be 'repugnant to India' "!

Shri C. Rajagopalachari, speaking in Travancore-Cochin on May 23rd, 1953, expressed his confidence that "there is no future for Communism in India. There is too much reverence and true religion and proper respect for moral values in India for Communism to make headway."

That the Communist Party of India does hold a menace for the existing order can hardly be denied, but "forewarned is forearmed," and *Satyagraha* is a weapon of demonstrated strength.

Shri Masani calls for "inspiring and dynamic leadership" to counteract the psychological and emotional factors favouring Communism. Such leadership has ever been forthcoming from true philanthropists and selfless servants of the people, convinced of man's innate divinity and of his inalienable right to the freedom of Spirit. But the immediate present need is to rediscover and reproclaim "inspiring and dynamic" *ideals*, which, like the teachings of the Buddha and the great *Bhaktas* of the Middle Ages, may serve to raise the level of thinking and of action and forge a unity among the people which no materialistic ideology can undermine.

Gandhiji drew his inspiration primarily from India's traditional store. And in Theosophy, restated some seventy years ago by Madame Helena Petrovna Blavatsky, many of the glowing jewels of ancient thought have been mounted in a new setting and made accessible to all.

The reviewer is convinced of the truth of her statement in an article published in 1887 that "the gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization."

One of the great Teachers who stood behind her effort to revive the Ancient Wisdom in the modern age himself

wrote in the same decade to Mr. A. O. Hume:—

> Education enthrones scepticism, but imprisons spirituality.... But man cannot rest satisfied with bare negation.... This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

It is that once universal philosophy, scientific as well as religious, that can lead the educated Indian to appreciate the truths, however deeply veiled in myth and allegory, of his ancestral faith. Gandhiji in his autobiography, *My Experiments with Truth* (Vol. I, pp. 166-7), has credited Madame Blavatsky's *Key to Theosophy* with having stimulated in him the desire to read books on Hinduism and with having disabused him "of the notion fostered by the missionaries that Hinduism was rife with superstition."

The "primitive soul-satisfying philosophy of the Aryans" can, moreover, offer the modern Indian the inspiring and dynamic ideals that must, by contrast, reveal the "new [better, the pseudo-] religion of materialism" in its true bleakness.

ELEANOR M. HOUGH

From the World of the Cabbalah: The Philosophy of Rabbi Judah Loew of Prague. By BEN ZION BOKSER. (Philosophical Library, Inc., New York. xii+210 pp. 1954. $3.00)

Rabbi Ben Zion Bokser has written several useful studies on later Judaism. This treatment of the wisdom of the Cabbalah by means of an account of one of its most interesting and winsome exponents may well prove the best thing he has yet written.

In form the book is exemplary. First comes a brief but adequate account of "the tradition" of Jewish mysticism, which has always had an attraction for many outside Jewry without necessarily being welcome to all within. Then follows the story of the 16th-century subject, Rabbi Judah Loew of Prague, in sufficient detail to limn the man and set him against the background of local and general history. Finally, and most important, the author has collected characteristic passages of the master's teaching under the main heads of Human Destiny, Reason and Faith, and Judaism and Christianity.

The exposition under the "texts" is largely written by Rabbi Bokser, interwoven with shorter quotations. It gives a clear and reasoned account, but we could wish that longer passages of Rabbi Judah had been incorporated and that the author had made his main contribution by means of editing and even a "running commentary."

There is a brief concluding estimate, a collection of notes and a good index. All in all, the book strikes us as a competent and reliable introduction to a man and a theme of some importance in the field of Jewish philosophy.

MARCUS WARD

The Mind and the Eye: A Study of the Biologist's Standpoint. By AGNES ARBER, M.A., D.SC., F.R.C.S., F.L.S. (Cambridge University Press. 146 pp. 1954. 16*s*.)

Dr. Agnes Arber has given us an admirable introduction to metaphysics. Starting with a study of the bases of biological research, the author leads up to the main problems of logic and metaphysics. The book is a capable demonstration of the fusion of scientific with metaphysical thinking.

The first part of the book analyses the nature of research. Research consists of the formulation of a problem, the search for relevant facts, the endeavour to interpret the facts by means of a hypothesis, proving the hypothesis and the communication of the results to others. In the course of this study the nature of discovery and the methods of logical thinking are subjected to scrutiny. To explain any phenomenon is to discover its intrinsic place in a nexus or texture of relations leading ultimately to the whole of reality. Discovery depends on "a certain subjective capacity for grasping truth based on the personality as a whole."

The second part examines the bases of biological thinking. Anyone who seeks to think through his own particular line of study is led to the principles of all knowledge. The author hence examines the nature of Truth. The rival theories of correspondence and coherence are seen to be compatible approaches to the solution that most truths are relative till they are transcended by a glimpse of absolute truth. In what may be regarded as the best chapter of the book, on "The Basic Assumptions of Biology," the learned author analyses, with a wealth of apt quotations, the main postulates of metaphysics: the inherent rationality of the universe; the unity of Nature; causation; the law of parsimony, which "seeks to view the entire universe in the light of the fewest possible general principles, in the light, if possible, of a single ultimate principle." The bipolarity of thinking, the systole and diastole of all inquiry, the well-known antitheses of the One and the Many, of mechanism and teleology, of form and function, and of organism and environment are reviewed and reconciled.

The result of a lifetime of study and reflection, the book is stimulating and deserves to be read by anyone interested in the fundamental problems of human thinking.

D. GURUMURTI

Krtyakalpataru of BHATTA LAKSMIDHARA. Vol. VI—*Vratakanda*. Edited by K. V. RANGASWAMI AIYANGAR. (Gaekwad Oriental Series, No. CXXIII. Oriental Institute, Baroda. 1953. xxxiv +479 pp. Rs. 17/-)

The *Krtyakalpataru* of Lakshmidhara (12th century) is a voluminous treatise on *Dharmashastra*, dealing with the obligations of the four *ashramas* or stages of life, the 40 *samskaras* or sacraments, the performance of rites and duties, *shraddha, dana* or gifts, *vrata* or vows and their fulfilment, *tirtha* or sacred places and baths in holy places, *pratishtha* or the consecration of places or objects for worship, *puja* or worship, *rajadharma* or the obligations of the ruler, *vyavahara* or civil law, *shanti* or propitiation, and allied topics.

The *Vratakanda* before us deals with *vratas* or vows. Vows have a prominent place in all religious systems.[1] For a comparative study of vows in different religious systems the present volume as also the other texts on *vratas* mentioned by the editor in his Preface (pp. viii-ix)

[1] See the articles on "Vows" (Buddhist, Christian, Hindu, etc.) in the *Encyclopædia of Religion and Ethics*, Vol. XII (1921), pp. 644-660.—P.K.G.

will be found useful and informative.

In his critical Introduction to the volume the editor deals with the plan of the *Krtyakalpataru*, the concept of *vrata*, the popularity of *vratas*, later literature on *vrata*, some features of Lakshmidhara's work, the essentials of *vrata*, the benefits of *vratas*, and many other allied topics. The present edition of the *Vratakanda* is based on two rare MSS. found at Nagpur (the Junior Bhonsale Raja's Library) and Ujjain (Scindia Oriental Institute) and has been made as complete and self-contained as possible. Among the Indices the Index of Vratas at the end of the volume is particularly useful.

Lakshmidhara's Section (*Kanda*) on *vratas* is the first exhaustive and compact treatise on this subject, which has an important place in any comprehensive account of Dharma. Hemadri (*c.* A.D. 1260) in the *Vratakhanda* of his huge digest, *Caturvargacintamani*, practically absorbs this section of Lakshmidhara's work and enlarges it by additional extracts from certain Puranas. No later writers excelled Lakshmidhara and Hemadri.

Rao Bahadur Professor Aiyangar deserves our best thanks for giving us a critical edition of the several *kandas* of the *Krtyakalpataru*. The Maharaja Sayajirao University of Baroda also deserves our gratitude for adding this edition to its famous Oriental Series. We hope that the remaining *kandas* of the work will be published by the University in the near future.

P. K. GODE

Education for World Understanding: A Handbook of Suggestions for Teachers. By R. P. MASANI. With a Foreword by DR. S. RADHAKRISHNAN. (K. and J. Cooper, Bombay. 152 pp. 1954. Rs. 2/8)

Teachers in schools and colleges are specialists. With the best will in the world, they are naturally handicapped in any attempt to bring home to their pupils, in the course of teaching their own subjects, the wider international relations naturally implicit in them because of the essential solidarity of mankind and the mutual contact of races and nations in the history of civilization.

The role of the family as the nursery of culture, the meaning and limitations of human freedom, moral and political, the true function of wealth as a trust, the origin, value and limitations of private property, the truth about race and doctrines of racial purity and superiority, the ethical value of the neighbourhood and of civics in teaching the art of citizenship, of extending human sympathy and co-operation to ever wider circles of fellow men, the making of nations and the necessity and benediction of their subordination to internationalism, the growth of the sciences and arts through international exchange and co-operation, the failure of the old League of Nations and the absolute need for making the present United Nations a success—all these are reviewed in natural contexts that offer themselves in school subjects.

The author brings to bear on the problem an extraordinarily wide mastery of current learning, on which plays an attractive light radiating from a sensitive conscience and a mellow wisdom.

The book is published with the assistance of Unesco and has a select bibliography.

M. A. VENKATA RAO

Pygmies and Dream Giants. By KILTON STEWART. (Victor Gollancz, Ltd., London. 295 pp. 1955. 16*s*.)

Dr. Stewart is a psychologist and an anthropologist and has here presented us with an extremely interesting and vivid account of his adventures and investigations in both fields among the Negritos, Ilongots, Kankanai and Ifugao of Luzon. Though described as being for the general reader, which is undoubtedly true, there is much of interest for the anthropologist, the psychotherapist and the student of psychical research, and no one can fail to be as much intrigued by the author's mental reactions in truly strange circumstances, and by his ultimate discoveries about himself, as by the well-sustained excitement of the narrative.

To be brief is to risk doing an injustice, but it would seem that Dr. Stewart wished to investigate two favourite and fundamental theories, of which the first is that all men develop from a single mental pattern, which he terms the central mind, and believes to be discoverable by psychological tests. This mind is that which builds the body from the elements of its physical environment and the personality from the social patterns which surround it. The other theory is that God rules the world of sleep, so that, man's central mind being essentially one with God, the world of dreams and visions is most suitable for the work of God within the self. He therefore hoped to ascertain the type of basic intelligence possessed by the peoples of the non-literate societies and to see what the various cultures did to what might be called the universal man.

The reader will find that the author has collected quite a respectable body of evidence in support of his theories, though he may be surprised that certain observed data, by no means of a contradictory nature, have been discarded or given an explanation which he may find it difficult to accept. Yet this vein of scientific scepticism accentuates many of the conclusions arrived at, and adds greatly to the interest of the book.

E. J. LANGFORD GARSTIN

The Dawn Eternal: The Secret of India's Evolution. By SISIRKUMAR MITRA. (Sri Aurobindo Ashram, Pondicherry. 280 pp. 1954. Cloth Rs. 5/8; Paper Rs. 4/8)

India has preserved a fundamental unity, a unity which transcends all the glaring diversities of climate, caste, colour, religion and language. She is adored as Mother India, the goddess Lakshmi. With her seven sacred rivers and seven holy places, her 51 centres of *shakti*-worship spread far and wide, her great epics and ancient *puranas*, she is dear to all from Jwalamukhi in the Himalayas to Kanyakumari. To be born in India is itself a great privilege, which even the Devas aspire to.

After emphasizing the significance of this unity, Sisirkumar Mitra, with a wealth of knowledge gleaned from different sources, dives into the dim, distant past, when, he writes, early man originated in the Himalayas. He then passes on to describe the great Sindhu Valley civilization and the Vedic influences that made life so beautiful.

Today, after the lapse of ages, the Vedic ideas of truth, enlightenment and immortality urging us to make life divine and create, if need be, a heaven on earth, still give the right message to a war-weary world. But—will it listen?

Lovers of India will like this book very much.

R. BANGARUSWAMI

The Road to Mecca. By MUHAMMAD ASAD. (Max Reinhardt, Ltd., London. xiii+381 pp. 1954. 21*s*.)

In 1922 when he was 22, the author, the son of a well-to-do orthodox Austrian rabbi, made what he expected to be a short trip to Jerusalem to visit an uncle in business there. This voyage changed his whole life, materially and spiritually, and several years later, after travelling widely in the Near East, he became a convert to Islam and turned his back on what he calls the "spiritual vacuum" that was Europe in the opening decades of the century.

His conversion to Islam was so thorough-going that when Pakistan was formed he was invited to join that country's Foreign Service, and he represented Pakistan at the United Nations until 1952, when he resigned in order to write his life-story in the hope that it might contribute to promoting more understanding between the Islamic and Western worlds.

The general moral and spiritual collapse of Western society after and as a result of the first world war led many thoughtful Europeans to turn away from their own culture and religion and to seek new paths to truth and knowledge in the religions and philosophies of the East. Few of them, however, were able to discover a new life both in action and in spirit. The author, like Mira Behn and Dr. Schweitzer, was one of the few. He not only accepted the spiritual outlook of Mohammedanism, but also lived as a Moslem, with Moslems, in Moslem lands, for 25 years.

Muhammad Asad's story of his adventures in Moslem lands, linked with his reflections on the way his spirit and intellect were attracted to the Moslem way of life, is the story of how one man's faith in the goodness and purpose of life was refreshed and restored. Its value to the reader who may still be without any spiritual moorings at all, as the author himself once was, is in the evidence it provides of how the lamp of the spirit can be rekindled even when it is spluttering at its feeblest. There has to be first an inward recognition of the spiritual emptiness which afflicts a man before there can be any response to higher spiritual values. It is significant that over the period which the author's story covers the forces of materialism and cynicism have extended their frontiers, and are continuing to push them out further still. The author himself, looking at the changes that have been taking place in Arabia, asserts that it was not Arabia that brought out his own spiritual potentialities.

> Its solitude and integrity have crumbled under a strong gush of oil and the gold that the oil has brought. Its great simplicity has vanished and, with it, much that was humanly unique.

SUNDER KABADI

Art of Asia. By HELEN RUBISSOW. (Philosophical Library, Inc., New York. 237 pp. 84 Illustrations. 1954. $6.00)

Art of Asia takes the form of a survey of Oriental art. Starting from prehistoric days and coming down to our time, it covers all the countries of Asia, and traces in chronological sequence the origin and development of Oriental art in all its phases. It is an ambitious undertaking, but the author knows her subject; for, apart from having to her credit several publications on the arts, she is an artist of some merit herself, and has studied under famous Russian painters, one of whom, Roerich, is well known to many in India.

The book is not devoted to painting alone; sculpture, architecture, mosaics, in fact all the fine arts, find their place here, though painting, as the oldest of the arts, has been dealt with at greater length. The book contains a wealth of historic data, and is comprehensively

annotated, which should make it of considerable value to the student of art.

The author does not confine herself to technicalities, and there is much that will interest the layman.

In the chapter on India, we are reminded that after the establishment of British rule in this country Indian art suffered a decline, and Indian artists came to regard their own art as "backward." This attitude was revolutionized on the discovery of the Ajanta frescoes by a British archæologist. Europeans were the first to realize to the full the beauty of the frescoes. It is noteworthy that it was an Englishman, E. B. Havell, who, on being appointed head of the Calcutta School of Art in 1884, reorganized the entire course of instruction and based it on Indian art. Paradoxically enough, some Indian students were among those who most strongly opposed this move, averring that "superior European art was being withheld from them because they were Indians." Fortunately for art in this country, Havell eventually triumphed.

The format and printing of the book are excellent.

ROSHAN KOTHAWALA

A Vision of India (A Year of Daily Adoration). By K. S. RAMASWAMI SASTRI. (Rajah Power Press, Madras. 283 pp. 1954. Rs. 2/-)

Dewan Bahadur Ramaswami Sastri, well known as a prose writer, brings together here 366 of his sonnets of pre-Freedom days, singing "India's multiform physical loveliness and cultural achievement." His love of India is deep and wide. He hymns in the numerous sonnet sequences, as well as in single sonnets, her ancient wisdom, her sages and their hermitages, and pays his tribute to her mountains and her rivers, the "perfect, peaceful beauty" of her villages and all her teeming life. In the 32 sonnets of the "Indian History" sequence he sings his country's heroes and her heroines and even certain of her foreign rulers.

In his Preface the author lays no claim to "the authentic vision and voice of a poet," but his sonnets bear witness to the "genuine poetic aspiration" to which Sir C. P. Ramaswami Aiyar pays discriminating tribute in his Foreword.

Bhakti is the high-minded author's most congenial mood. It finds expression in the "India's Places of Pilgrimage" sequence and in many other sonnets. Even in those which sing of love of woman, he bows before the goddess in the garb of flesh.

From his struggles with doubt in the earlier sonnets the poet rises to a serene faith. In a closing crescendo of excellence he hymns impartially the saints of rival sects and different parts of India, devotes a sonnet each to Brahma, Vishnu and Siva and ends with the sonnet on the Inexpressible and Formless, Parabrahma, one of the finest in the whole collection, though not quite flawless. "The Unseen Light and Unheard Song" (Sonnet 24) is also outstanding.

One regrets to close a review on a note of adverse criticism, but the collection really deserved far better at the hands of the publishers. The page of "Errata" does not begin to exhaust the number of slips. The lack of a table of contents is also regrettable. Books in English are potential cultural ambassadors. It is not well to send ambassadors abroad ill-clad.

E. M. H.

THE INDIAN INSTITUTE OF CULTURE

[We publish here, in somewhat condensed form, the lecture which **Samskritavisarada Professor S. Ramachandra Rao** of the Sanskrit Department of the Central College, Bangalore, gave at the Indian Institute of Culture, Bangalore, on August 13th, 1953, under the chairmanship of Shri K. Guru Dutt.—ED.]

KALIDASA AND THE FINE ARTS

Some great philosophers have regarded products of the fine arts as pure expressions of genius. It is therefore interesting to know how a poet of great genius like Kalidasa reacted to other expressions of genius.

Spread throughout his works are abundant references to the fine arts. The dance, however, seems to have won the greatest portion of his attention. The first and second acts of the *Malavikagnimitra*, for example, breathe the atmosphere of the dance. In these, the dance performance of Malavika is arranged for and is successfully given, to the delight of the beholders. In this drama, as in the other works of Kalidasa, the words *nritta, nritya, natya* and *abhinaya*—words familiar in Indian dance parlance, are used in their appropriate places. The *Parivrajika* (wandering ascetic), a noteworthy character in the drama, offers her opinion that experts consider the Chalita Dance based on the "*Chatushpada*" (a song of four parts), the most difficult of dances (*Mal.*, p. 22). Ganadasa, another fascinating character in this play, refers to a composition of Sarmishtha consisting of four parts in which the time kept is that of the "middletone" (*Mal.*, p. 25). He requests King Agnimitra to observe with attention the representation in the dance of the fourth part of it.

Nor is the *Malavikagnimitra* the only work in which Kalidasa makes reference to the art of dancing; his *Meghasandesa* vies with the *Malavikagnimitra* in referring to this category of the fine arts. In the *Meghasandesa*, a reference is made to the ardent Yaksha lover who beseeches a cloud to carry a message to his distant wife. He tells the cloud messenger to notice, when over Ujjayini, the dancing girls casting grateful glances at him for his drops of rain, as they dance before Siva (*Megh.*, stanza 39). The Yaksha again calls upon the cloud to watch Siva when the deity commences his famous Tandava Dance (*Megh.*, stanza 40).

Kalidasa is as much interested in painting as he is in the dance. Equally abundant, therefore, are the references to the former in his works. Thus, for example, in Act VI of his famous play, *Abhignana Sakuntalam*, the maid, Chaturika, enters carrying a picture-board on which are the portraits of the beautiful Sakuntala and her dear friends, drawn by King Dushyanta. The *vidushaka* (jester), who for all his funny exterior is nevertheless a connoisseur, exclaims about the excellence of the painting. Indeed, Act VI depicts the repentant Dushyanta contemplating this painting and engaged in improving it further.

Scattered throughout the works of Kalidasa are references also to music and sculpture and to the songs sung by the bards. These *vaitalikas* sing sometimes of their master's exploits and sometimes about the glories of their master's ancestors; at other times they sing to awaken their master at dawn and also to announce certain periods of the day (*Vikramorvasiyam*, Act II, stanza 1). The prologue of the *Abhignana Sakuntalam* presents us with an attractive song sung by a *nati* (actress) describing the pleasures of the summer season (Act I, stanza 4); the *sutradhara* (the one who gives the prologue) praises the song particularly for its

attractive melody. Malavika is an exceedingly good singer; she sings the composition on which the dance is based, ere she renders it in gestures. Kalidasa describes Iravati as an accomplished lady, suggesting thereby that she sang and danced well.

A reference to sculpture appears in the second stanza of Act III in the *Vikramorvasiyam*, where the chamberlain is delighted by the evening scene at the royal palace, and is especially struck by the "peacocks perching on their roosts as if they were sculptured figures."

These and other repeated references to the fine arts lead to the conclusion that Kalidasa was one who loved and respected them. Two other statements further confirm this: In the 18th stanza of Act II of the *Vikramorvasiyam*, Kalidasa, speaking of Bharata, who taught the celestial damsels the dramatic art, calls him respectfully "*Muni*" (Sage). Then in the 4th stanza of Act I of the *Malavikagnimitra* he describes the glories of *natya* (the dance):—

> Sages regard this art as an agreeable sacrificial feast delighting the eyes of the gods; it is divided in a twofold manner by Siva; here again is seen the behaviour of men arising from the three qualities of Satva, Rajas and Tamas; in short, *natya* is the sole amusement of people of diverse tastes.

But what did Kalidasa think was the essence of each of these arts—song, the dance and painting? This would indeed be an interesting study. Of all the qualities that go to make a song attractive, Kalidasa seems to consider its having the pitch of the "middletone" the most necessary (*Mal.*, I. 21). The *Parivrajika*, already referred to, hearing the sound of the *mridanga* (a type of Indian drum), describes it as "deep and resonant, dear to the peacocks and having the pitch of the 'middletone' for its basis—thus delighting the mind." Kalidasa reverts to the delights of *gambhirya* (solemnity) or deep resonance in music in the first verse of the *Uttaramegha*, where he compares the resonance of the tabors played in the concerts in the mansions of Alaka to the deep and pleasant rumble of a thundercloud. The next most important quality in music which he singles out is harmony. He seems to consider that with harmony music is made; without it music is marred. In describing Uma's voice, Kalidasa says in his *Kumarasambhava* (I. 45):—

> Uma had a musical voice and spoke in sounds as sweet as distilled nectar. And, when she spoke, even the notes of the cuckoo jarred on the ear like a harp out of tune.

Kalidasa felt that symmetry, which the Greeks also greatly emphasized, held a place in painting similar to that of harmony in music.

Writing about portrait painting, he insists that a portrait should be true to the original in all respects. It was this faithfulness to life that evoked the admiration of Sanumati when she saw on the picture-board the likeness of Sakuntala painted by the King (*Sak.*, VI) and exclaimed: "Oh, the skill of the King! I feel as if my friend were standing in front of me!" Kalidasa had misgivings, however, in regard to the ability of a painter to portray faithfully his original and he gives a word of advice to artists on this subject.

In the *Malavikagnimitra*, which is a rich storehouse of Kalidasa's views on all the arts, he expresses himself clearly on the essentials of the ideal dance, a dance without blemish, such as the one which Malavika exhibited. It should have five elements: First, the limbs of the dancer or danseuse should express and bring out the meaning of the song just previously rendered; secondly, the steps of the artist should be in time; thirdly, there must be a complete identification of the dancer with the sentiment that he or she intends to convey; fourthly, the movements should be graceful; and lastly, while a single dominant mood should be the basis for the dance, in actually working it out it may become necessary to depict opposing subsidiary moods, in which case each mood should glide with perfect ease into the succeeding

one. This point, which Kalidasa strives to bring out and illustrate in Malavika's dance, is an important one. The song for the dance, in English, runs as follows:—

> My heart! the beloved is difficult to obtain; entertain not hopes about him. But ah! my left eye throbs and I know not why! And here he is, seen after a long time; how can he be approached? My lord, I am but a dependent, but know me as one who is ardently longing for thee.

This song, which describes the mood of a maiden when she sees her lover after a long time, has *sringara* (romantic love) as its substratum. But there are in it four subsidiary moods: despondency, delight, thoughtfulness and longing. These secondary moods are by no means similar, yet in her rendering Malavika blends them into one another. Kalidasa has more to say of an ideal danseuse: it is not enough for her to achieve perfection while in action; she must display rhythm and grace even while resting. Kalidasa describes thus Malavika's standing posture after her dance:—

> Lovelier than her dancing is her standing pose. Her body is erect while her left hand, with its silent bracelets, rests on her waist. Her other hand hangs at her side like a creeper; and she keeps her gaze on the pavement, at the same time pushing the bright flowers spread thereon, with her toes. (*Mal.*, II. 6)

Having indicated Kalidasa's love and respect for the arts and given his views of the essence of painting, music and the dance, it remains to see what he thought of the fine arts in general. Like many other critics, Kalidasa held that the imagination played a vital role in the fine arts. A work was a work of art only in name, if it was not imaginatively rendered. This is illustrated in the *Malavikagnimitra* when the dancing master, Ganadasa, felt that his efforts at teaching his art to Malavika would be crowned with success because the latter had a most imaginative mind. He observes:—

> The art of the teacher attains greater excellence when imparted to a worthy pupil, like drops of rain from a cloud becoming pearls when they fall into a sea-shell. (*Mal.*, I. 6)

The arts, when nurtured by a rich imagination, can play a dual role, according to Kalidasa. They can be both instruments and objects of beauty. A beautiful portrait of Sakuntala, a good dance by Malavika, as also the notes from a tabor, can be objects of beauty in themselves; they can at the same time enrich and make more beautiful the place where they are seen or heard. For example, Malavika's mastery of the art of dancing made her look beautiful to perfection. And, as if to emphasize the role of art as an instrument of beauty, Kalidasa makes the King exclaim after witnessing her dance: "The dancer, by combining her artless beauty with attractive accomplishments, seems to have prepared a deadly arrow for Cupid" (*Mal.*, II. 13). Again, the aerial chariot which Urvasi fashioned out of the clouds, to carry her lover King Pururavas home, was decorated with bright pictures drawn with rainbow colours (*Vik.*, IV. 43). Similarly, the grave sounds of the tabor, already referred to, made the mansions of Alaka resound with beautiful sounds (*Uttaramegha*, I).

No discussion of Kalidasa's concept of the fine arts would be complete without referring to two outstanding verses in his works. One appears in the *Raghuvamsa* (XIV. 25) and the other in the *Abhignana Sakuntalam* (V. 2). The first relates to Rama, after his successful return with Sita from Lanka, when he was crowned by his ministers and preceptors as the King of Ayodhya. For diversion, in the company of his Queen, Sita, he would visit the portrait gallery of the palace and look at the pictures depicting their hardships experienced whilst in the Dandaka Forest. Kalidasa remarks meaningfully: "These recollections of hardships that befell them in the Dandaka Forest became pleasures to both of them who had by now tasted all enjoyments of the senses." Kalidasa seems to be making use of this episode to tell his readers that looking at fine

pictures produces joy in the *sahridaya* (æsthete), even though the scenes depicted are painful.

By such an implication Kalidasa was not only raising a problem of æsthetic enjoyment but also was giving a convincing answer to it. In this illustration, he implies that pleasure may arise from the contemplation of tragedy, whether it be depicted in pictures or rendered into dance or song. It is more for this fact which he points out than for the problem which it raises that his statement is noteworthy. After all, Rama was in a picture gallery and before a picture; he was not in the dreadful Dandaka Forest. What he was experiencing was not the real feelings, arising from the hardships undergone in the forest, but only the impressions they had left on his mind. And every feeling aroused, whether pleasurable or painful at the time, produces in retrospect only enjoyment. It was a proof of Kalidasa's greatness that he anticipated the solution of this problem reached by many a later *alamkarika* (literary theorist).

In the second verse, with which Act V of the *Abhignana Sakuntalam* begins, the King is seated with the *vidushaka*. He has just left his judgment-seat and is eager for some diversion when he hears a beautiful song sung in the music hall. The song is full of meaning: in it he is reproached for having forgotten his beloved of former days. The King learns that the song is sung by Queen Hamsapadika and he sends his friend to convey to her his reaction to it. But he has become uneasy and, knowing not the reason why, he exclaims: "Why is it that after hearing a song like this I have become full of longing?" And he adds: "As, on seeing objects of beauty and on hearing melodious sounds, a person, though happy, grows full of longing. This is because he remembers friendships of former lives, friendships made permanent by mental impressions."

As this reflection of the King's was his reaction to Queen Hamsapadika's music, it has a direct bearing upon Kalidasa's views on the æsthetic enjoyment which results from the contemplation of any great work of art. First, when a beautiful picture is beheld or melodious music heard, the person seeing or listening is thrown into a state of delight. By this Kalidasa means that any true work of art acts as a "*rasobodhaka samagri*" (refiner of sentiment) and arouses the necessary *vibhava* (objective stimulus), *ahubhava* (physical manifestations of the emotions) and *vyabhichari bhavas* (minor feelings) to produce *rasa* (the essential quality or mood) in the mind of the *sahridaya* (æsthete). Secondly, the poem explains Kalidasa's view as to the nature of this delight. Unlike most others he holds that this delight is not unmixed and that it is sometimes touched with melancholy. This aspect of artistic delight is proved amply by experience, and Kalidasa thus explains the reason for the mood of melancholy which sometimes results from a contemplation of the beautiful. The third view which the poem expresses is that such a mood of melancholy is sometimes felt even by a happy person at the sight of beautiful things or the hearing of melodious sounds. This, Kalidasa says, is due to a vague remembrance of affections cultivated in previous births which had become deeply imbedded in the immortal part of the mind.

In offering this explanation Kalidasa is connecting the æsthetic pleasure gained from great art with the doctrine of reincarnation, the past of the soul. It seems that Kalidasa holds that study and contemplation of any magnificent work of art throws us into a mood to remember or feel the influence of our past lives and that it is for that reason that art has such a powerful hold upon us. He seems to maintain not only that the fine arts fill us with delight but also that they may provide us with food for thought.

S. RAMACHANDRA RAO

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

If we wish to promote the cause of "integrated education" in our schools and colleges, we must reconsider the value of the classical tradition in our scientific age. This task, which was essayed by the Indian Institute of Culture only last year, is taken up in *Universities Quarterly* (February 1955, London) by five contributors to a symposium on "The Place of the Classics in Schools and Universities."

Mr. H. D. P. Lee, Headmaster of Winchester College, points out:—

> In the present century the process of fragmentation, of the breaking up of the school curriculum into a number of subjects each clamorous for more time, has continued, and the classics have ceased to be a binding element or common core holding competing claims together.

Today we do not know the classics as well as our predecessors did. We cannot, therefore, understand the excitement of the Renaissance scholars at rediscovering them, whether in 15th-century Europe or in 19th-century India. Because most of us do not fully appreciate the richness and fertility of the classical inspiration which lies behind European or Chinese, Indian or Iranian, culture, we cannot compare and contrast ancient with modern modes of thought and codes of behaviour. This is, no doubt, partly due to the way in which the classics are approached and taught —as the lifeless relics of a bygone age, as the mere embellishments of an ornamental education.

But there is yet another and a growing danger. The increasing specialization of classical scholarship presents an important problem, a problem not noticed by those who feared that classical studies might soon prove to be a worked-out mine. This problem does not confront Sanskrit scholars to the same extent at the present time. They should, however, learn from the lessons of Greek scholarship before it becomes a bit too late. It would be worth while to reproduce here a vital passage from the Inaugural Lecture delivered in 1936 by the present Regius Professor of Greek at Oxford, Mr. E. R. Dodds. Referring to the reading of Greek books, he said:—

> About this central hearth there has grown up in modern times a whole forest of collateral techniques—palaeography, epigraphy, papyrology, numismatics, and, most important of all, archaeology, or rather the archaeologies (for in this study the accumulations of material are already so vast that a life-time no longer suffices to master more than one province of it).... Not only such subjects as Greek music, Greek mathematics, Greek medicine, which have always had a restricted appeal, but even Greek vase-painting, sculpture, and architecture tend to become semi-independent kingdoms—following their own policies and practising their own mysteries.... There is thus a continual hiving-off of specialists from the central swarm, and a resultant "atomizing" of the general body of Greek learning. In the pages of the learned journals the atoms meet; but dare one assert that they mingle?

What a strange piece of irony! A subject of study which was once a unifier of knowledge and the focus of humane education has itself become the basis of minute research and an aggregate of splintered atoms.

On the other hand, it must also be conceded that the older teachers of the classics

> developed a complacency which blinded them to the real responsibilities of their task. But any relief which we may feel in the destruction of this tyranny should not delude us into thinking that the classics have no place in education. A university should provide instruction in all subjects which have enriched the life of man, and since the classics have done so to an unusual degree, and are likely to continue to do so in the future, they have

a strong claim to be treated seriously and given a prominent place in any curriculum.

Sir Maurice Bowra, recently Vice-Chancellor of the University of Oxford, thus puts the classical tradition in its proper place. He also sees it in the widest possible perspective. He shows how the classical scholar can be of the greatest benefit to his colleagues in other departments. What he says about the Greek or Latin scholar of today was true of the Sanskrit or Pali scholar in ancient Indian universities and must be seriously considered by those who wish that the breadth and depth of Sanskrit learning should once more benefit the great majority of students in Indian schools and colleges. Our Sanskritists must recognize that the classical scholar

can not only explain what hold the masterpieces of the past had on more modern writers; he can, by contrast and comparison, do a great deal to illuminate and expound the nature of literary forms, such as epic and tragedy and lyric verse. He can make a great contribution to history, which has indeed its lessons to teach, even if they are hard to discover. He can, by his exact knowledge of languages which are sufficiently like our own to deal with the same kind of ideas, show how differently such ideas can be expressed, and how insecurely founded many modern notions of language are. Above all, he can by the distance which his subject gives him from modern problems see those problems more clearly and help to formulate them in a way which may ultimately help to their solution.

In an article on "The Admission and Selection of Students" (*Universities Quarterly*, February 1955, London), Shri S. R. Dongerkery, Registrar of Bombay University, comments on the wide-spread belief in India that a science graduate has a better chance of securing employment than an arts graduate, "though this is not justified by facts." Not only the ablest students but also those with moderate ability prefer the science to the arts courses. As a result, quite a number of those who are admitted to the science courses find it difficult to continue their studies up to the degree stage.

Another sad consequence of the tempting professional prospects of the science course is that many of those who take it become narrow-minded and tedious "experts," raw recruits to the expanding army of "New Barbarians," in Ortega y Gasset's caustic phrase. This danger was stressed by no less an industrialist than Shri J. R. D. Tata when he presided over the 18th annual meeting of the Court of the Indian Institute of Science in Bangalore last March. He pointed out that it would not be enough for the Institute to impart advanced training to a few hundred scientists and technicians whose services could then be put to good use in industry and scientific establishments, nor would it be enough for the Institute to lend a hand to industry in the solution of a few problems. Shri Tata struck a most welcome note, not often heard in the laboratory or factory or market place, when he declared (*The Hindu*, March 28th):—

From this Institute must go forth men not merely competent in their respective branches of science and technology, but imbued with knowledge and understanding of the broad human problems that will face them and their compatriots and equipped with a mental outlook which keeps up with the fast changing world. A constant revision of the content of the knowledge that is being imparted and a continual exploration of the practical uses to which that knowledge is put are called for. Above all, the conviction must never be lost that knowledge is not enough, that it has to be informed by values and standards and that on these alone can be based a world of order and beauty.

Gandhiji was an outstanding doer and never claimed to be a seer but succeeded in becoming both. To the world of politics and social reform he brought the light of his spiritual insight; to the true religious ideals and traditions of his country he dedicated a life of ceaseless labour. His philosophy of social reconstruction was founded upon the primacy of individual self-effort and inner conversion. He bequeathed to his countrymen and to the rest of humanity

a doctrine of non-violent non-co-operation called *Satyagraha*, a concept of Basic Education for all, known as *Nai Talim*, and the ideal of social reconstruction through individual sacrifice which he termed *Sarvodaya*. Of these three the last is perhaps the most important; it is definitely the most difficult to practise. The range of its results has been indicated in the *Bhoodan Yagna* movement of Shri Vinoba Bhave.

The All-India Sarvodaya Sammelan met during the last week of March 1955. In his opening address, Dr. Rajendra Prasad, President of India, frankly admitted that the *Sarvodaya* ideal did not appear to a large number of the Mahatma's associates to be applicable to Indian society. Even as regards *ahimsa* or non-violence, it was not easy to choose between it and the maintenance of a modern army. "Nevertheless, how long can we continue to remain in indecision and let this dilemma have the better of us?" the President asked. He felt that there was certainly a case for deeper probing and seeing things clearly, whatever difficulties there might be. *Sarvodaya* mainly consisted in giving for the benefit of others whatever one could spare, the ability to experience happiness in the happiness of other people and the cultivation of internal discipline which showed the way to inward contentment. It was a positive force which could give the necessary strength and power of belief to tide over mental crises and dilemmas of daily life. In fact, *Sarvodaya* was a highly constructive way of thinking, lofty in conception, revolutionary in implication, but strictly practical in its application to human affairs at all levels.

Both to Gandhians and to their critics it must be clear that the grander a person's view of *Satyagraha* or *Sarvodaya* or *Nai Talim* and the greater his claims for any or all of them, the more necessary it becomes for him to undertake a careful and proper preparation.

Dr. I. A. Richards of Cambridge University, lecturing on March 12th at the Indian Institute of Culture, Bangalore, under the chairmanship of Professor V. Sitaramiah, maintained that there was no more influential poet of modern times than Shelley. He was a greater poet than he had yet been recognized to be and his "Ode to the West Wind"—the subject of the lecture—was a much deeper and greater poem than had been realized. His thought was perhaps the most enduring and most precious element in the revolutionary spirit —his ideas of non-resistance and the moral superiority of patience and endurance. His prayer in the fifth stanza of this poem that his "dead thoughts" be driven

> ...over the universe
> Like withered leaves to quicken a new birth...

had, Dr. Richards implied, been fulfilled.

The poem was not an ode for declamation but essentially a personal prayer, the communing of the poet's self with its Self. Inheritors of the Indic tradition might understand better than Europeans the poem's fundamental thought, which, but for Plato, would be incomprehensible in the West.

Dr. Richards read the poem reverently before bringing out impressively its volume and depth of meaning by analyzing its phrases, their imagery and cosmic connotations, their interaction and their relation to cognate passages.

The concept of dual necessity conveyed by "Destroyer and preserver" was more prominent in Indian thought and iconography than even in Greek mythology, though it had it in Apollo, the physician and plague-sender. Shelley developed its implications in the "pestilence-stricken" falling leaves and in the seeds, experiencing the death which is the necessary condition of life but full of promise and hope.

The seasons suggested the great cosmic cycle, the challenging concept of

endless recurrence, the rise to a climax and the death of an inspiration, a civilization, or even a whole culture.

Dr. Richards stressed the often-neglected third stanza, which might be the poem's key. The image of the sleep of the Mediterranean (the cradle of Western culture), from which it needed waking, in conjunction with the often puzzling "coil of his crystalline streams," interpreted as serpentine motions in that sea's waters, recalled the image of Vishnu sleeping on the World Serpent.

Shelley was not known to have had any contact with Indian thought except through Plato, whose works he knew well, and Plotinus, but his interest in India had been deep.

Many proposals have been put forward regarding the revision of the United Nations Charter, which falls due this year. Some of these schemes are extremely ambitious because they are based upon the belief that in the present hour of history a small change in the structure of the U.N. is worse than no change at all. Other proposals are minimal in character, reflecting the view that world government cannot come except by a series of steps entered upon in a spirit of Fabian caution, that radical innovations will not be generally acceptable and may even destroy the U.N.

However, all revisionists and federalists must face the fact that the problem of the veto is "the *point névralgique*, the crucial problem of international organization." This is ably brought out in an article on "The United Nations in Perspective" (*The Scientific Monthly*, February 1955, Washington, D.C.), based on papers read out at various conferences by Dr. J. B. Whitton, Dr. C. G. Fenwick, Dr. B. Gerig and Dr. Roy Blough.

These four authors point out that no revision of the U.N. Charter can make much of a contribution to a better world as long as the problem of "dislocated collective security," which the veto represents, is not effectively handled. What then is the solution these authors suggest?

> While passing through this critical stage of what might be called dislocated collective security, it is necessary to strive to strengthen the United Nations along other lines and to seek to build up within the international community such a great body of common interests, political, economic, social, cultural, and in a broad sense, human, that no one state will be tempted to defy the international community and resort to force to obtain its objective.

No one will quarrel with this suggestion, but is it an argument against campaigning for U.N. Charter Revision? It would be confusing and unhelpful to suggest that some form of World Government could only come through the initiative or the will of the Big Powers. The situation in which the world today finds itself is so delicate and evenly balanced between belligerents that neutral nations now possess a strategic significance which may prove to be decisive in avoiding or arresting a wholesale Atomic War. Even a less than adequate revision of the U.N. Charter may set in motion a sort of chain reaction among the many small nations which will, in time, bring humanity nearer to the dream and the goal of a World Federal Government.

On the other hand, we must concede that proposals for Charter Revision should not ignore the problem of the veto. In this, as in all matters, it is wise to remember the teaching of the *Bhagavad-Gita* that skill in action can come only by our putting forth the best effort in a disinterested spirit. No action is completely blameless and the utmost that we can do is to work as steadfastly and devotedly as possible, without any attachment to results or a disturbing desire for reward.